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The Book of (1) Common Prayer,

And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies

OF THE

CHURCH,

According to the Use of

The Church of England:

TOGETHER WITH

The PSALTER, or PSALMS of

DAVID,

Pointed as they are to be fung or faid in CHURCHES.

OXFORD.

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CUM PRIVILEGIO.

[Price od. in Sheets.]

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THE CONTENTS OF THIS BOOK.

of HE Order bow the Pfalter is ap- The Catechifm : with the Order for pointed to be read.

The Order bow the rest of the holy Scripture is appointed to be read. Table of Proper Lesons and Psalms. The Calendar, with the Table of

Leffons.

Tables and Rules for the Feafts and Fafts through the whole Year.
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A Form of Prayer for the Fifth Day
of November.

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A Form of Prayer for the Twenty-minth Day of May. A Form of Prayer for the Twenty-fifth Day of October. Articles of Religion.

The Order bow the Pfalter is appointed The Order bow the rest of the Holy to be read.

THE Pfalter shall be read through appointed, both for Morning and E-vening Prayer. But in February it shall be read only to the Twenty-eighth, or Twenty-ninth day of the Month.

And whereas Tanana Tanana

Month.

And whereas January, March, May, July, August, October and December, have One-and-thirty days apiece; it is ordered, that the same Pialms shall be read the last day of the said Months, which were read the day before: So that the Pialter may begin again the first day of the next month ensuing.

And whereas the 119 Pialm is divided into 22 Portions, and is over-

vided into 22 Portions, and is over-long to be read at one time; it is to ordered, that at one time shall not be read above four or five of the

faid Portions.

And at the end of every Pfalm, and of every fach part of the 119 Pfalm, shall be repeated this Hymn,

Glory be to the Father, and to the son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end, Amen.

Note, That the Pfalter followeth the vision of the Hebrews, and the Translation of the great English Bible, ict forth and used in the time of King Henry VIII. and Edward VI.

Scripture is appointed to be read.

THE Old Testament is appointed for the first Lesions at Morning and Evening Prayer; io as the most part thereof will be read over every year once, as in the Calendar is appointed. The New Testament is appointed for the second Lessons at Morning and

Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels, except the Apo-calyps, out of which there are only certain Proper Lesions appointed up-on divers Feasts.

And to know what Leffons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Leffons both at Moraing and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lefons; the Proper Leffons for all which days are to be found in the Table of Proper Leffons. And to know what Leffons shall be

found in the Table of Proper Leffons. And note, That when over Proper Pfalms or Leffons are appointed; then Pfalms or Leffons are appointed; then the Pfalms and Leffons of ordinary course appointed in the Pfalter and Calendar (if they be different) shall be omitted for that time. Note also, That the Collect, Epistle,

and Gofpel appointed for fhall ferve all the Week a it is not in this Book of

10

A 3

¶ Proper LESSONS to be read at Morning and Evening Prayer on the SUNDAYS throughout the Year.

Sundays of	Mattins.	T Evensong.		Mattins.	TEvenjong.
Advent. The first.	Ifaiah — I	Ifaiah — 2	after Ascension-	in itemsets	THE PRESENTATION OF STREET
3	25	24	day.	Deuter. 12	Deuter. 13
		-32	Whitfunday		IGA-N
Sundays af- ter Christ-			1 Leffon. 2 Leffon.	16 to ver.18 Acts10 v.34	Acts 19 to
mas. The first.	37	38	Trinity-	and a disk	(ver. 21
Sundays	41	43	Sunday. 1 Leffon.	Genefis 1	Genefis 18
after the Epiphany.	tell trained	An track	2 Leffon.	Matth.—3	ı John 5
The first.	44	46	Sundays	160 pup "3	State Andrew
2—	51	53	after Tri-	da rend per ab	Section of the section of
4	57	58	The first.	Johua 10 Judges 4	Joshua 23 Judges 5
=	59	66	3-	ı Sam. 2	Judges 5
Septuages-		Genefis 2	4-	12	13
Sexagefima.	3	6	6	2 Sam. 12	2 Sam. 19
Quinquage- hma.	9 to ver. 20	-12	<u> </u>	r Kings 13	1 Kings 17
LENT.	rotover. 30	No.	9	18	19
2	27	34	11-	z Kings 5	2 Kings 9
	39	45	13-	10	
5-	Exodus 3	Exodus 5	14-	Ierem.	Jerem. 22
I Leffon.	18 HOOR 9	10	16	Ezekiel 2	Ezekiel 13
2 Leffon. Easter-day.	Matth. 26	Heb. 5 to (ver. 11	17	14	18
1 Leffon.	Exodus 12 Rom. — 6	Exodus 14	10	Daniel— 3	Daniel — 6
Sundays af-		AC. 2. V. 12	21-	Habak. z	Prov. — I
ter Easter.	Numb. 16	Numb. 22	22	Prov 2	3
2-	-23, 24	-25	24-	Vap 3213	12
- 3 5	Deuter. 4	Deuter. 5	25	15	10
3	8	9	-(avo 31 p	A PRINCIPAL PRIN	ar and of an

¶ Proper PSALMS on certain Days.

CONFORM N	Mattins.	TEvenjong.	ANTA PICA	Mattins.	T Evenjong.
Cbristmas- day.	Pfal. 19 — 45 — 85	Pfal. 89 110 132	Easter-day.	Pfal. 2 57	Píal. 113 — 114 — 118
Alb-Wed- nejday.	Pfal. 6 — 32 — 38	Pfal. 102 — 130 — 143	Ascension- day.	Pfal. 8 15 21	Pfal. 24 47 108
Good-Fri-	Pfal. 22 40	Pfal. 60	Whit-fun- day.	Pfal. 48	Pfal. 104 ————————————————————————————————————
	54	derend	Samuel Comment	an administra	T Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer, on the HOLY-DAYS throughout the Year.

	Mattins.	T Evenjong		¶ Mattins.	TEvensong.
. Thomas		Proy. — 21	S. Philip	Ecclus.—4	Ecclus.— 5
be Apostie.	23	24	and		and the same
Nativity of	38 V 3 7 2 0	30. 化水源	8. James. 1 Leffon.		
Christ.		(to v. 17	1 Leffon.	Johns.v.43.	9
I Leffon.	Ifa. 9 to v. 8	10. 7. V. 10	A STATE OF THE REAL PROPERTY.		
2 Leffon.	Lu.2 to v.15	1 It. 3. V. 4.	Ascension-	Section 1	
. Stepben.		(to v. 9	day.		
1 Leffon. 2 Leffon.	Prov 38	Eccles. — 4 Acts 7. v.30 (to v. 55	1 Leffon.	Deuter. 10	Eph. 4. fo v.
Z Lenon.	18. and ch.	(to V. EE	2 Lenon.	Lu.24. V. 44	17
John Ew.	(7, to V. 30		Monday in	Secretary and	
I Leffon.	Eccles 5	Eccles6	Whitfun-		
2 Leffon.	Rev 1	Rev 22	week.		
nnocents	Tan	widen .	1 Leffon.		Num. 11. v.
day.	Jer. 31 to (ver. 18	WIIdom I	2 Leffon.	(ver. 10 1 Cor. 12.	1 Cor. 14 to
07.	(100.00	and desired to the second	Z Lenon.		(v. 26
I Leffon.	Genefis 17	Deu.10 V 12	Tuesday in		71 344 453
2 Leffon.	Rom 2	Coloff.— 2	Whitfun-		The Part of the
piphany.	101-2		week.		
1 Leffon.	Tuka a	Ifaiah—49	1 Leffon.	1 Sam. 19.	Deuter. 30
conversion	Luke 3 to (ver. 23	(ver. 12	2 Leffon.	Theff. c.	ı John 4. to
f S. Paul.	The same years	C. Lorentzia and C.	a Denom	(ver. 12. to	(V. 14
I Leffon.	Wifdom 5	Wifdom 6 Acts — 26	S. Barna-	(ver. 24	ALL ALL SALES
2 Leffon.		Acts - 26	bas.	-	CONTRACTOR OF
urification	(ver. 22		1 Leffon.		Ecclus. 12
of the Virgin	Wifdom 9	Wifd. 12	2 Leffon.	Acts - 14	Acts 15. 10
. Matthias.	Wifdomio	Ecclus I	S. John		(v. 30
Annuncia-			Bapt.		ACTION TO SERVICE
ion of our			I Leffon.	Malachi 3	Malachi 4
Lady.	Ecclus.—2	3	2 Leffon.	Matth. — 3	Matth. 14.to
Wednesday before Ea-			C Dates		(V. 13
ter.			S. Peter.	Ecclus. 15	Ecclus. 10
1 Leffon.	Hofea-12	Hofea- 14	2 Leffon.	Acts - 3	Acts - 4
2 Leffon.	John 11 v 45				
Thursday	102 202 3	Same and the	S. James.	Ecclus. 21	Ecclus. 22
before Ea-		22-1	o Banks		- 1 Stanfel
fer. 1 Leffon.	Daniel - 0	Jerem. 31	S. Bartho- lomew.	24	
2 Leffon.	John — 13	Percua. 31	iomic to.	-4	
Good Friday	V	125-1	S. Matthew	35	38
1 Leffon.		Ifaiah—53			
a Temps	(ver. 20	- Deter	S. Michael.	Can	Dan sa w
2 Lesson.	John — 18	1. Peter-2	1 Leffon. 2 Leffon.	Ads 12 10	Dan. 10. v. 5 Jude v. 6. t
Even.			2 Licholl.	(v. 20	(v. 16
I Leffon.	Zechar. o	Exodus 13	S. Luke.	Ecclus. 51	
2 Leffon.	Lu. 23.v.50	Hebr 4		1 1 1 1 1 1 1	The state of the said
Monday in			S. Simon and	THE RESERVE OF THE PARTY OF THE	200
Easter wee		Exodus 17	S. Jude.	Job 24, 25	42
2 Lesson.	Matth. 28	Acts — 3	All Saints.	(Same of the second	The sea
Tuefday in		,	1 Leffon.	Wifd. 3.7	Wild. S. t
Easter wee	k			(V. 10	-(V. 37
1 Leffon.	Exodus 20	Exodus 32 1 Cor. 15	2 Leffon,	Hebr. 11. v	Rev. 19. 1
2 Leffon.	Luke 24. 1	or. 15		(32.and ch	(Va. 3.700)
	1 (ver. 13	THE PERSON NAMED IN	III.	(12. to v. 7	1

JANUARY bath xxxi. Days.

		MORNING PRAYER.		PRAYER.	
	A Circumcision		2 Leffon.	I Leffon.	2 Leffon.
2	A Circumcission b c	Genefisa	Matth. 1	Genefis2	Rom.
4	d 1	- 3	3	6 8	will what
6	Epiphany.	TO THE REAL PROPERTY.	Carrier Cont.	2 April 120 (3/3/3/3)	2008011
	Lucian, P.	9 - 13	- 5	12 14	
2	b	- 15	= 3	16	
A 100 PM	d	19	9	20	
3	f Hilary, Bp	23	II	24 26	1
	8 A b	25 27	13	28	1
7	c -		14	30	
9	d Prifca, V.	33	16 17	34	ı Cor.
10	f Fabian, By g Agnes, Vi	75. ——35 178. ——38	18 ig	39	- ut estimate
2 1	A Vincent, M	A. — 42 — 44	20 2I	43 45	1912
4	d Conversion	46		47	
5	e — (S. Pa	ul48		- 49	1000
8	g	Exodus2	-25	Exodusi 3	
	b King Char	les - + 6	26 27	5	J
31	c (Mai	t. 8	28	1 9	

⁺ That Exodus 6, is to be read only to Ver. 14.

FEBRUARY

FEBRUARY hath xxviii Days. And in every Leap-Year xxix. Days.

	PRA	VING YER.		YER.
Faft. Purif.V Mary Blafius, B&M A Agatha, V.— B A Agatha, V.— B A A B B B B B B B B B B B B B B B B	1 Lesson. Exod. 1c 12 14 16 18 20 22 24 27 31 10 20 22 24 27 31 35 Deut. 1 3	STATE OF THE PARTY	I Leffon. Exod. 11 13 15 17 19 21 23 32 26 Num. 12 14 17 21 23 25 30 36 Deut. 2 4 6 8 8 8 10 12	2 Leffon. 1 Cor. 13

MARCH hath xxxi. Days.

ly list	28				NING YER.	The second secon	VING YER.
FIRE	,	d	David, A. B	Deut. 15	Luke 12	I Lesson. Deut. 16	2 Leffon. Eph.—6
	2	e	Chad, Bp.	17	13	18	Phil.— 1
100	3 4	g				-20	3
Sie	5	A	-	-24	16	-25	4
		b	Perpetua.	26 28	17	27	Col i
Ties.	8	d	- respectant	30		-31	3
	9	e		32	20	To (hung 33	Thef
	10	g		Jofh. 2		Joshua 1	I Thef. I
3	12	A	Greg.M.B.		-23	Carry Labour State of Control	3
1	13	b		6 8	24	7	4
-	15	d		10			2Thef. I
	16	e	CAPUS OF SELECT	24	3		2
1	17	fg	Ed.K.Wef.	Judges 2			I Tim. I
	19	A		6	== 5	7	-2, 3
-	20	b	Benedict.	8	1	9	4
14	21	d	Benedict.	IO			}
	23	e		14	10	OF THE RESERVE AND ADDRESS OF THE PARTY OF T	2 Tim. 1
11	24	1	Annunc. of	16	11	17	2
19	26	8 A	-(V. Mary.		13	19	4
8	27	Ъ		20	14	21	Titus-1
16	28	d		Ruth 1	15	Ruth-2	Philem.
5		e	75.7	I Sam. I	17	I Sam. 2	Hebr. 1
	31	f		3	18	4	2

The Numbers here prefixed to the several Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first Day of March, in those Years of which they are respectively the Golden Numbers; and the Sunday-Letter next following any such Full Moon, points out Easter-Day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

APRIL hath xxx. Days.

			NING YER.	and the second s	VING YER.
13 1 2 3 b c d e f g A b c d e	Alphe.A.B S. George. S. Mark, (Evang.	PRA I Leffon. I Sam. 5 — 7 — 9 — 11 — 13 — 15 — 17 — 19 — 21 — 23 — 25 — 27 — 29 — 31 2 Sam. 2 — 4 — 6 — 8 — 10 — 12 — 14 — 16 — 18 — 20	Y E R. 2 Leffon. John - 19 20 21 Acts - 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 20 21 22 23 24	PRA I Leffon. I Sam. 6	Y E R. 2 Leffon. Hebr. 3 4 5 6 7 8 9 10 11 12 13 James 1 2 3 1 Pet. 1 2 2 3 4 5 2 Pet. 1 2 3 1 John 1 2 3
29 g 30 A		== 8	27	THE STATE OF THE PARTY OF THE P	Street, and the street, and th

M AY hath xxxi. Days.

		MOR	NING YER.	PRA	VING YER.
, ,	S. Philip and	I Lesson.	2 Lesson.	I Leffon.	2 Leffon.
3	(James, Ap. Invention of — (the Cross.	1 Kings 8	Acts 28 Matth. 1	1Kings 9	Rom. 1
6 1	S. John Port.	——16 ——18 ——20	3 4 5 6	15 17 19 	$\begin{bmatrix} -4 \\ 5 \\ 6 \\ 7 \end{bmatrix}$
9 0	d	22 2 Kings 2 4	= 8	2Kings 1 3 5	
3 1	K K K K K K K K K K K K K K K K K K K	8 	——10 ——11 ——12	9 —11 —13	
8	d e e f Dunftan, AB.	——14 ——16 ——18	——14 ——15 ——16	——————————————————————————————————————	1 Cor. 1
0 1	A B	20 22 24 Ezra – 1	18 19 20	23 25 Ezra 3	
4	d d	— 6 Neh. – 2		Neh 1	
3	Augustin A.B. Ven. Bede Pr. A. K. Charles II.	Neh 2	24 25 26 27	= 6 = 9 = 13	
iól i	(N. & R.	Efther 1	Mark I	Efther 2	13

JUNE hath xxx. Days.

			NING YER.		IING YER.
ı e 2 f	Nicomede	Leffon. Efther 5	Mark 2	Efther 6	2 Lesson. 1 Cor. 15
3 4 5 6 7 8 e	Boniface, Bp.	Job — 2 — 4	= 4 5 = 6	Job — 1 — 3 — 5 7	2 Cor. 1
9 f			= 7 8 = 9	9 11 13	= 8
0 8 1 A 2 b 3 c	S. Barnabas, —(A.& M.	16 16			9
4 d 5 e 6 f	S. Alban, M.		14 		
8 A b c d	Tr.of K.Edw.	31 33 35 37	= 3 = 4	32 34 36 38	=
2 e f	- Fast. S. John Bapt.	39 41	= 5 - 7 - 8	40 42	Ephef.
5 A b c d	- Faft.	Prov. 1 3 5 7	9	Prov. 2	
o f	S. Peter, Ap.	9		10	2544

JULY hath xxxi. Days.

		MOR	NING YER.		ING YER.
3 4 5	Vifit.of Mary	Prov. 11	2 Leffon. Luke 13 ——14 ——15 ——16 ——17	I Leffon. Prov. 12 ————————————————————————————————————	2 Leffon. Philip. 1 2 3 Col. — 1
7 9 10	g A B B B B B B B B B B B B B B B B B B	23 25 27 29 Ecclef. 1		22 -24 -26 -28 -31 Ecclef. 2	Thef. 1
13 14 15 16	Swithun, Bp	Jer 1	John—1 2 3 4 5	6 8 10 10 Jer 2	2Thef. 1
19	d Margaret, V	9	3 9 9	8 	2, 2
14 15 16 17	Faft c S. James, Ap d S. Anne.		11 12 13 	14 16 18 20	Titus
2000	\$	23 25 27	17	24 26	Hebr.

AUGUST hath xxxi. Days.

			MORI	NING YER.		VING YER.
1 2	cd	Lammas Day	I Leffon. Jer.—29	2 Leffon. John 20	Jer.— 30	2 Leffon. Hebr 4
3 4	e		33 35	Acts - 1	34	$\frac{1}{2}$
5 7	Ab	Transfigurat, Name of Jefus	37 39 41	= 3 4 5 6	38 40 42	= 9
8 9	de	S. Laurence.	-45,46 -45,46	$=\frac{6}{3}$	44 47 49	
11	f g A		50 52 Lam 2		Lam 1	James i
13 14 15	b		Ezek 2	12 13	Ezek. 3	4 5
16 17 18	def		13 18	——14 ——15 ——16		1 Peter 1 2 3
19 20 21	g A b		Daniel 34	======================================	Daniel 1	2 Peter I
22 23 24	de	- Fast. SBartbolomew	<u>6</u>		<u></u>	2 I John I
25 26	f		——10 ——12	23 24	Hofea I	THE RESERVE OF THE PARTY OF
27 28 29	Abc	S. Augustin, B S. John be-	Hof. 2,3	25 26 27	7	2, 3 John
30	de	——(headed.	<u>10</u>	Matth. 1	13	Rom 1

SEPTEMBER hath xxx. Days.

	MORNING PRAYER.	PRAYER.
Giles, Abbot Giles,	I Leffon. 2 Leffon. Hofea 14 Matth. 2 Joel — 2 3 Amos 1 4 5 5 6 7 7 7 9 8 Jonah 1 9 9 Micah 2 11 4 12 6 13 Nahum 1 14 12 16 Zeph. 1 17 18 Haggai 2 19 Zec. 2, 3 20 6 21 22 25 14 26	PRAYER.

OCTOBER hath xxxi. Days.

			MOR		PRA	VING YER.
1 2	Abc	Remigius, Bp	Tob.—7	2 Leffon. Mark - 4	1 Leffon. Tob.— 8 ———————————————————————————————————	2 Leffon. 1 Cor. 16 2 Cor. 1
3456	d e f	Faith, V.&M.	Judith 1 3 5	= 7 = 9 = 10	Judith 2	$\frac{3}{4}$
78 90 1	BA b c d	S. Denys, Bp.				
2 345	e f gA	Transl. of K(Edw.Conf.	Wifd. 1 3 5 5	15 16 Lu.1 to39 1. ver. 30	Wifd 2	13
6 7 8	bode	Etheldreda S.Luke, Evan.	$\frac{\frac{3}{7}}{\frac{9}{11}}$	$\begin{bmatrix} -\frac{3}{2} \\ -\frac{3}{4} \end{bmatrix}$		$\frac{2}{3}$
9 0 1	f g A	1 12 di	13 15 17	= 3	======================================	Ephef. 1
3456	b c d e	Crifpin, Mar.	Ecclus. 2	9 11 12	A STATE OF THE PERSON STATE	
789	f gAb	S. Simon and Jude.		13 14 15 15		
30	C	Faft.	1-14	i7		ICol

RIGHTS SEC.

NOVEMBER hath xxx. Days.

	7			NING YER.	The Part of the Control of the Contr	VING YER.
,	d	All Saints. —	1 Lesson.	2 Leffon.	1 Leffon.	2 Leffon
2	e		Ecclus16	Luke 18	Ecclus17	Coloff.
3456	f		18	19	19	-1.3
4	g A	Papifts Conspir.	20	2O	21 21	I Thef.
3	b	Leonard, Con.	24		- * 25	- I I II CI.
3	C	F (2), 500, 000 000 000	27	23	28	
	d	The second secon	29	24	-+30	
9	e	man / / / I marked where it is	31	John— I	32	2 Thef.
1	g	S.Martin,Bp.	33	- 3	36	Z THEI.
2	A	The second second	37	4	38	
3	b	Britius, Bp	39	5	40	I Tim.
4	d	Machutus, B.	-41 -43	and their matrices of	-42	2,
3	e	- Intactiutus, D.	45	= 3	-146	A True II
3	f	Hugh, Bp	47	9	48	The state of the s
	g A	and the latest and the	49	10	50	2 Tim.
9	b	Edm. K.&M.	Baruch 2	II	Baruch 1	erci in in
1	C		4	13	5	27 117
2	d	CeciliaV&M.	6	14	Hift. Su.	Titus
3	e	S. Clement.	Bel. & D. Ifaiah- 2	15	Ifaiah 1	Dh:
4	I	Catherine, V.	Ilaian- 2	——16 ——17	<u>3</u>	Philem.
6	g A	Catherine, .	6	18	7	
7	b	man of the Management	8	19	9	210
8	C	F-A	10	20	——II	21 N
9	d	S. Andrew.	12	Acts I	I3	12.2
0	-	J. ZIMITEW.	and make the	-1010 1	and an included the	

Note that * Ecclus 25. is to be read only to ver. 13. and + Ecclus 30. only to ver. 18. and ‡ Ecclus 46. only to ver. 20.

DECEMBER

DECEMBER hath xxxi. Days.

	41		MORI			ING ERY.
4 56 78 910 11 12	f SAbcdef SAbcdef SAbcdef SAbc	Nicholas, Bp. Conceptionof — (V. Mary. Lucy, V.&M. O Sapientia. Fast. S Thomas, Ap. Fast. Cbristmas Day. S. Stepben, M.	I Leffon. Ifaiah 14 — 16 — 18 — 20, 21 — 23 — 25 — 27 — 29 — 31 — 33 — 35 — 37 — 39 — 41 — 43 — 45 — 47 — 49 — 51 — 53	2 Leffon. Acts — 2 3 4 5 6 7 to v. 30 7— v. 30 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23	I Leffon. Ifaiah 15 ————————————————————————————————————	2 Leffon. Hebr 7 9 10 11 12 13 James- 1 2 2 2 Pet 1 1 John
27 28 29 30 31	def BA	S. John, Ap. Innocents-Day Silvester, Bp.	6	31-27	64	3 John.

TABLES and RULES for the Moveable and Immoveable Feasts; together with the Days of Fasting or Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin. E After-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of

St. Andrew, whether before or after.

Septuagefima Sexagefima Quinquagesima Quadragefima Rogation-Sunday Ascension-day Whit-Sunday Trinity-Sunday

Nine Eight Sunday is Seven Five Weeks

Weeks before Eafter.

after Eafter.

Forty Days Seven Weeks Eight Weeks

A TABLE of all the Feafts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Circumcifion of our Lord JESUS CHRIST.

The Epiphany. The Conversion of S. Paul.

The Purification of the Bleffed Virgin.

S. Matthias the Apostle.

The Annunciation of the Bleffed Virgin.

S. Mark the Evangelift.

S. Philip and S. James the Apostles.

The Ascension of our Lord IESUS CHRIST.

S. Barnabas.

The Nativity of S. John Baptift.

The Days of the Feafts of

S. Peter the Apostle. S. James the Apostle. S. Bartbolomese the Apostle.

S. Matthew the Apostle.

S. Michael and all Angels.

S. Luke the Evangelift.

S. Simon and S. Jude the Apostles.

All Saints.

S. Andrew the Apostle. S. Thomas the Apostle.

The Nativity of our Lord.

S. Stepben the Martyr.

S. John the Evangelift. The Holy Innocents.

Monday and Tuesday in Easter-week. Monday and Tuesday in Whitsun-week. A TABLE of the Vigils, Feafts, and Days of Abfinence, to be observed in the Year.

> The Nativity of our Lord JESUS CHRIST. The Purification of the Bleffed Virgin Mary. The Annunciation of the Bleffed Virgin, Eafter-day. Afcenfion-day.

Pentecoft.

The Evens or Vigils before

S. Matthias. S. John Baptist.
S. Peter.
S. James.
S. Bartholomew.

S. Matthew.

S. Simon and S. Jude.

S. Andrew. S. Thomas.

All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vivil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Forty Days of Lent.

II. The Ember-days at the Four (1. The First Sunday in Lent. Seafons, being the Wednesday, Friday, and Saturday, after

2. The Feast of Pentecost.

3. September 14. 4. December 13.

III. The Three Rogation-days, being the Monday, Tuefday, and Wednesday before Holy-Thursday, or the Ascension of our Lord.

IV. All the Fridays in the Year, except Christmas-day.

Certain Solemn Days for which particular Services are appointed.

being the Day kept in memory of the Papifts Conspiгасу.

II. The Thirtieth Day of January, being the Day kept in memory of the Martyrdom of King Charles I.

I. The Fifth Day of November, | III. The Twenty-ninth Day of May, being the Day kept in memory of the Birth and Return of King Charles II.

IV. The Twenty-fifth Day of October, being the Day on which his Majesty began his happy Reign.

A TABLE

TABLE to find EASTER-DAY from the prefent Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Numb.	Month.	Sunday Letters.	In I made to the service
14 3 11 19 8 16 5 16 5 13 2 10 18 7 15 4 12 1 1 9 17 6	March 21	COMPGARCOMPGARCOMPG ARCOMPGAR	This Table contains fo much of accellary for the determining which, look for the Golden Number First Column of the Golden Number First Column of the Table, against wo of the Paschal Full Moon; then loo lumn for the Sunday-Letter, next as Full Moon, and the Day of the Mothat Sunday-Letter is Easter-Day. If pens upon a Sunday, then (according the next Sunday after is Easter-Day. To find the Golden Number, or Pryear of our Lord, and then divide been, if any, is the Golden Number maineth, then 19 is the Golden Number maineth, then 19 is the Golden Number maineth, then 19 is the Golden Number 1: Sum by 7; and also the Number 1: Sum by 7; and if there is no Rema A is the Sunday-Letter: But if any 1 maineth, then the Letter standing Number in the small annexed Ta Sunday-Letter. For the next century, that is, for till the Year 1899 inclusive, add to only its Fourth Part, and then divide as in the last Rule. Note, That in all Bissexille or Leafound as above will be the Sunday-Letaladed Day exclusive, to the End of

of the Calendar as is of Zafter; to find or of the Year in the which finade the Day ok in the Third Co-fter the Day of the onth finading against f the Full Moon hap-ug to the First Rule)

rime, add one to the by 19; the Remain-; but if nothing re-nber.

Letter, according to clusive, add art, omitting i Divide the ainder, then Number reagainst that able, is the 6 B

to the Year 1800 to the current Year by 7, and proceed

ip-Years, the Letter etter from the inter-the Year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY-LETTERS.

Golden Numb.	A	В	С	D	E	7	G	
1	Apr. 16	-17	—ı8	19	-20	-14	-15	To make use of the pre-
11	Apr. g	- 3	- 4	5	-0	7	- 8	1 ceding Table, find the
III	Mar. 26	A STATE OF THE PARTY OF	28	29	-23	-24		Sunday-Letter for the Year
IV V VI	Apr. 10	17		12		14		in the Uppermost Line, and
Y	Apr. 2	3	-	1.5				theGoldenNumber, or Prime,
VI	Apr. 23	24	25	15	7-20	14		in the Column of Golden Numbers, and against the
VII	Apr. 2	10	Mana	112				Prime, in the fame Line un-
AIII	Apr. 16	ALC: U	Mai 28	100	MINISTER OF THE PARTY OF THE PA			der the Sunday-Letter, you
IX X	Apr. Q	10	BEET-	1	6	2		have the Day of the Month
-	Mar. 26		STATE OF	20	-30	-31		on which Easter falleth that
XI	ABT. 16	1 DESCRIPTION OF A		10	13	-14		Year. But Note, That the
XIII	Apr. 2	THE STATE OF	SHATTER OF		6	- 7		Name of the Month is fet on
XIV	Mar. 26	-27	-28	22	23	-24		the Left Hand, or just with
XV	Apr. 16	-10		12	13	14	15	the Figure, and followeth
XVI	Apr. 2	- 3	- 4	15	Mar30	-31	Apr. I	not, as in other Tables, by
XVII	Apr. 23	-24	18	10	-20	21	-22	Defcent, but Collateral.
XVIII	Apr. 9	-10	11	12	-13	- 7	- 8	
XIX	IApr. 2	Marz7	1-28	129	3C	-31	Apr. 1	AND THE PROPERTY OF THE PARTY O

A TABLE of the Moveable Feasts for Fifty-two Years, according to the foregoing Calendar.

Tord of 1752 56 1755 66 1755 18 1755 18 1755 18 1755 18 1755 18 1755 18 1755 18 1755 18 1755 1755	25 G F E 28 D G A C I 2 F I 2 A C C I 2 F I 2 A C C I 2 F I 2 A C C I 2 F I 2 A C C I	ph. 642F-JF-JF-JF-1363	eb. 18 10 20 20 20 20 20 20 20 20 20 2	Mar. 7 Feb. 27 12 Mar. 3 Feb. 23 20 20 4	Apr.22 Mar.30 Apr.18 Mar.26 Apr.15	May 27 19 4 23 Apr. 30	May 31 23 8 27 19 4	June 10 May 18 June 6 May 20	23 24 20 24 27	Dec. 3 Nov.30 28
1756 9 1757 10 1758 11 1759 12 1760 13 1761 14 1762 15 1763 16 1764 17 1765 18 1765 18 1766 19 1767 1 1768 2 1769 3	28 DO 1 PO 1	C 4 2 5 3 1 4 3 6 3	eb. 15 an. 22 eb. 11 an. 18 eb. 7 an. 30	Mar. 3 Feb. 23 — 28 — 20 — 4	Apr. 18 Mar. 26 Apr. 15		= 27 = 19 = 4	June 6 May 20	23 24 27	
1762 15 1763 16 1764 17 1765 18 1766 19 1767 1 1768 2 1769 3	4 C B E 20 A F E E	4 F G 6 F	eb. 7 an. 30	24		ADE 26	ADF 20	May 25	1 5	Nov. 30
1768 2		126	an. 26	Mar. 7 Feb. 20	Apr.11 3 22 Mar.30 Apr.10	May 16 8 27 12 4	May 20 12 31 16 8	June 10 May 26	24 25 25 26	28 27 Dec. 2 Nov.30
1770 4 1771 5 1772 6	22 A 3 F 14 F	B 3 J 5 F J 5 F D 5 F	an. 31 eb. 11 an. 27 eb. 16	Feb. 17 8 28 — 28 Mar. 4	Mar.26 Apr.15 Mar.31 Apr.19	Apr. 30 May 20	12 44 92 28	May 22 June 3 May 19 June 7 May 20	25 27 24 26 23	Dec. 3 Nov.20
1774 8 1775 9 1776 10 1777 11 1778 12 1779 13	17 E 28 A 9 G 20 E 1 I	3 J 5 F 4 - J 5 F 3 J	an. 30 eb. 12 an. 26 eb. 15 an. 31	Mar. 1 Feb. 21 Mar. 4 Feb. 17	— 16 — 7 Mar.30 Apr.19	8 21 12 4 24	12 25 16 8 28	June 4 May 20 May 20 June 7 May 23	25 24 25 26 23 25	Dec. 3 Nov.30 29
1780 14 1781 15 1782 16 1783 17 1784 18 1785 19	23 B 4 C 15 F 26 E 7 D	A 2 - 5 F C 4 - J	eb. 11 an. 27 eb. 16 an. 23	28 Mar. 5 Feb. 25	Mar.26 Apr. 15 Mar.31 Apr.20 ————————————————————————————————————	Apr. 30 May 20 — 5 — 25 — 16	24 9 29 20 5	June 3 May 10 June 8 May 30	27 24 20 23 24 20	Dec. 3 — 2 Nov.30 — 28 — 27
1786 1 1787 2 1788 3 1789 4 1790 5 1791 6	0 A 11 C 22 F 3 D 14 C	5 F 6 4 F 7 6 F	an. 20 eb. 8 an. 31 eb. 20	Mar. i Feb. 21 — 6 — 25 — 17 Mar. 9	Apr. 16 Mar. 23 Apr. 12	Apr. 27 May 17 — 9	25 17 17 21 21 June 2	May 27	24 27 4 25 2	Dec. 3 Nov. 30 20 28 27
1792 7 1793 8 1794 9 1795 10 1796 11 1797 12	6 A 17 I 28 I 9 I 20 C	G 4 - 5 F 5 F 5 F 5 F 5 F	an. 27 eb. 16 an. 24 eb. 12	Mar. 5 Feb. 18 Mar. 10 Mar. 1	Mar.31 Apr.20 Mar.27 Apr.10	25 25 10 10 1	May 17 9 29 29 14 5 5 25	June May 2	2 5 2 6 2 3 2 5 2 6 4 2 6 4 2 6 4 2 6 4 2 6	Nov. 30 29 Dec. 3
1798 13 1799 14 1800 15 1801 16 1802 17 1803 18	12 C 23 F 4 F 15 I 26 C	4 H B B B B B B B B B B B B B B B B B B	an. 20 reb. 9	26 — 26 — 18 Mar. 3 Feb. 23	Mar.24 Apr.13	Apr. 28 May 18 — 10	17 22 14 27 19	June May 2. June May 2. June May 2.	25 27 27 24 25 26 25 24	Nov.30

A TABLE of the MOVEABLE FEASTS. Table to find Easter according to the feveral Days that EASTER from the Year 1990 can possibly fall upon.

from the Year 1900 to 2199 inclusive.

Ge

20

1000	0.60		D 40-30-0	15.75		1000		200	MANUFACTURE OF THE PARTY OF THE
Eafter-Day.	Sundays after Epiphany	Septuagefima Sunday.	The First Day of Lent.	Regation Sunday.	Afcention-Day.	Whitfunday.	Sundays after Trinity.	Advent-Sunday.	Gold, Days of the Sund. Num. Month. Lett. 14. March 22 D 3 23 E
	2345678901	Jan. 18 		27 28 29 30 30 May 1	\$ 1 4 5 6 7 4		27 27 27 27 26 26 26 26 26	Nov27 —28 —29 —30	April - I G 13 - 3 B 2 - 3 B 4 C 10 - 5 D 18 - 7 F 7 - 9 G 15 - 10 B
111111113	*************************	22 23 30 31 Feb. 1		6 78 90 10 10 10 10 10 10 10 10 10 10 10 10 10			26 26 25 25 25 25 25 25 25 25 25 25 25 25 25	Nov 27 — 28 — 29 — 30 Dec. 1	4 11 C 12 12 B 12 13 F 1 15 G 9 16 A 47 17 B 6 18 C 19 B
HILLI	112 74 55 55 55 55 55 55 55 55 55 55 55 55 55		Mar.	= 19 20 21 21 22 = 22	23 23 24 24 25 26 27	June 3	244444433337	28 -30 Dec. 1 -2 3 Nov27 -28 -29	T HE Golden Numbers in the foregoing Calendar will point
	011111111111111111111111111111111111111		上	24 25 26 27 27 28 28 29 30	June	=	8 23 9 23 0 23 1 23 2 22 3 22	2 Nov27	out the Days of the Pat- chal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Eccle- fiaffical Full Moons may fall nearly on the fame

Num.	Month.	Lett.
14	March 22	D
11	25	G
10		C
Num. 14 3 11 19 8 16 5 13 2 10 18 7 15 4 12 1	Month. March 22 23 24 25 26 27 28 30 April = 1 3 4 5 7 8 9 10 11 12 13 14 15 16 20 20 20 20 20 20 20 20 20 20 20 20 20	DEF GARCORY GARCORY GARCORY GARCOLY GA
13	3	AB
10	5	D
7 18	3	G
15	10	BC
12		-
9	15	AB
6	19	CAR
de al	21	4
	2	3

Note, That in a Biffextile or Lesp-Year, the Number of Sundays after Epiphany will be the fame, as if Easter-Day had fallen one Day latter than it really does. And for the fame Resion, one Day must in every Lesp-Year be added to the Day of the Month given by the Table for Septuagetima-Bunday: And the like must be done for the Fire Day of Lent, commonly called Afth-Wednedday, unleft the Table gives forme Day in the Month of March for it; for in that Case the Day given by the Table is the right Day.

75 A 4 7 37 30

THE Golden Numbers in the foregoing Calendar will point out the Days of the Pafchal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclenafical Full Moons may fall nearly on the fame Days with the real Full Moons, the Golden Numbers muß be removed to different Days of the Calendar, as is done in the annexed Table, which contains to much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feath of Easter, from the Year 1900, to the Year 2190 inclusive. This Table is to be made use of, in all respects, as the First Table before instruction of finding Easter till the Year 1899. HE Golden NumGeneral TABLES for finding the Dominical or Sunday-Letter, and the Places of the Golden Numbers in the Calendar.

	T	AI	L	E I	T E ITS			T	ABI	LE	11.	
6	5	4	3	•	6-5-6	0	-	Years of our Lord.	3	+	Years of our Lord.	3
3800 4700 4800 5700 6600 7500 7600	4900 5800 6700 6800	\$100 \$200 4100 5000 6000	5100 5200 6100	2500 3400 4300 4400 5300 6200 7100 7200	3500 3500 4500 5400	2700 2800 3700 4600 5500 5600 6500	3 3 3	1600 1700 1700 1800 1900 2100 2200 2300 2400 2500 2500 2500 2500 3000 3100 3300 3300 3300 3300 3300 3	0112223434555007777808 900011011221133444456	3 3 3 3	5200 5300 5400 5500 5500 5700 5900 6100 6200 6300 6400 6700 6700 7300 7400 7400 7500 7600 7700 7800 7800 7800 7800 7800 8800	150 117 117 117 118 118 119 120 211 222 233 244 244 255 266 277 288 299 290 290 290 290 290 290 290 290 290

O find the Dominical or Sunday-Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. ft indeth at the Top of the Column, wherein the Number of Hundreds contained in that given Year is found: Divide the Sum by 7, and if there is no Re-mainder, then A is the Sunday-Letter; but if any Number remaineth, then the Letter which flandeth under that Number at the Top of the Table, is the Sunday-Letter. Destruction of the second of t

To find the Month and Days of the Month,
I to which she Golden Numbers ought to
be prefixed in the Calendar in any given Year
of our Lord, confifting of entire Hundred
Years, and in all the Interprediate Years, hewisk that and the next Hundredth Year fellowing, look in the Second Column of Table
III. for the given Year, confifting of entire
Hundredts, and note the Number or Cypher
which flands against it in the Third Column;
then, in Table III. look for the fame Number
in the Column under any given Golden Number, which when you have found, guide your
Eye fide-ways to the Left Hand, and in the
First Column you will find the Month and
Boy, to which that Golden Number ought to
be prefixed in the Calendar during that Feriod of One Hundred Years.

The Letter B prefixed to certain Hundredth
Years in Table II. denotes those Years which
are still to be accounted Bissexile or LeapYears in the New Calendar, whereas all the
other Hundredth Years are to be accounted
only common Years.

that the wines at

Paichal Full	Sunday Letters,				•	The	. (3 0	L	D I	E N	1	U	M	BI	ER	s.	he	tal.	(1)
Moon.	rs.	-	2	3	4	5	6	7	8	9	10	"	12	13	14	15	16	17	18	19
March 21 March 22 March 23 March 24 March 25	CDEFG	8 9 10 11 12	19 20 21 22 23	01234	12	23 24 25	34567	16	26 27 28	678 920	17 18 19 20 21	28 29 0 1	91011112	20 21 22 23 24	12345	15	24 25 26	45678	15 16 17 18 19	26 27 28 29
March 26 March 27 March 28 March 29 March 30	ABCOM	13 14 15 16 17	24 25 26 27 28	56789	18	28	8 9 10 11 12	20	3	112345	22 23 24 25 20		15	28	6 78 910	19	29	11	20 21 22 23 24	1 2 3 4 5
March 31 April 2 April 2 April 3 April 4	FGABC	18 19 20 21 22	290123	10 11 12 13 14	22	345		25 26 27	7	16 17 18 19 20	27 28 29 0 1	10	20 21	1	12	25	4 56	14 15 16 17 18	25 26 27 28 29	6 78 910
April 5 April 6 April 7 April 8 April 9	DEFGA	23 24 25 26 27	450 78	15 16 17 18 19	26 27 28 29 0	10	20 21	290123	11 12 13	21 22 23 24 25	23450	14	25	56789	16 17 18 19 20	28	10	19 20 21 22 23	0 = 2 3 4	11 12 13 14 15
April 10 April 11 April 12 April 13 April 14	BCDEF	28 29 0 1 2	91011	20 21 22 23 24	= 2 345	13	24 25 26	45078	17	26 27 28 29	78 910	20 21	290123	11	22 23	23450	14	25	56789	16 17 18 19 20
April 15 April 16 April 17 April 17 April 18	GABBO	345 6	14 15 16 17	25 26 27 28	678	17 18 19	200		20 21 22 23	2 3 4		24	7		26 27 28 29	78 99 10		Ó	11	23
April 18	C	7	18	29	10	21	12	13	24	5	16	27	8	19	0	111	22	3	14	25

The Order for Morning and Evening Prayer daily to be faid and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of England by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

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MORNING PRAYER

Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall rea a loud voice some one or more of these Sentences of the Scriptures that follow: and then be shall say that which is written after the faid Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right he shall save his foul alive. Ezek. 18. 27.

I acknowledge my transgreffions; and my fin is ever before

me. Pfal. 51. 3.
Hide thy face from my fins, and blot out all mine iniquities. Pfal, 51. 9.

The facrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. Pfal. 51. 17.

Rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful flow to anger, and of great kindness, and repenteth him of the evil. Joel. 2. 13.

To the Lord our God belong mercies and forgiveneffes, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. 9. 9, 10.

O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing. fer. 10. 24. Pfal. 6. 1.

Repent ye; for the kingdom of heaven is at hand. S. Mattb. 3. 2.

I will arise, and go to my Father; and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy ion. S. Luke 15. 18, 19.

Enter not into judgement with thy fervant, O Lord; for in thy fight shall no man living be justified. Pfal. 143. 2.

If we fay that we have no fin we deceive ourselves, and the truth is not in us: But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteoufness. 1 S. John 1. 8, 9.

Early beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold fins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the fame by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God: yet ought we most chiefly fo to do when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy Word, and to ask those things which are requifite and necessary, as well for the body as the foul. Whereas well fore I pray and befeech you, as many as are here prefent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grave, faying after me:

Lmighty and most merciful Father, We have erred and firayed from thy ways like loft theep: We have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promiles, declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his take, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of fins, to be pronsunced by the of alone, flanding ; the Peo-

ple Bill kneeling .

A Lmighty God, the Father of our Lord Jesus Christ, who defireth not the death of a finner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his cople, being penitent, the Abfine: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true repentance, and his Holy Spirit; that those things may please him, which we do at this prefent; and that the rest of our life hereafter may be pure and boly;

A general Confession, to be said so that at the last we may come to his eternal joy through Jesus Christ our Lord.

The people shall answer bere, and at the end of all other

Prayers, Amen.

Then the Minister shall kneel. and fay the Lord's Prayer with an audible voice; the People atjo kneeling and repeating it with bim, both bere, and where foever ele it is used in Divine Service.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise be shall say, O Lord, open thou our lips: Anjw. And our mouth shall thew forth thy praise.

Prieft. O God, make speed to

fave us:

An w. O Lord make hafte to help us.

Here all flanding up, the Pricht

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n

Glory be to the Father, and to the Son: and to the Holy Ghoft;

Anfav. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Prieft. Praise ye the Lord. Anjav. The Lord's Name be

praised.

I Then Shall be faid or fung this Pfalm following: except on Easter-Day, upon which another Anthem is appointed; und on the Nineteenth day of every Month it is not to be read bere, but in the ordinary course of the Pjolms.

Venite.

MORNING PRAYER.

O Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his prefence with thankfgiving: and fhew ourselves glad in him with psalms.

For the Lord is a great God: and a great king above all gods.

In his hands are all the corners of the earth: and the ftrength of the hills is his alfo.

The fea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pafture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and faw my works.

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Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I fware in my wrath: that they should not

Closy be to the Father

Glory be to the Father, &c.
As it was in the begining, &c.
If Then shall follow the Psalms in order as they are appointed.
And at the end of every psalm throughout the year, and likewise at the end of Benedicite, Benedicitis, Magnificat, and Nunc dimittis, shall be repeated, Glory be to the Father, and to the Son a and to the Holy Ghost:

Anjuo. As it was in the keginning, is now and ever shall be: world without end, Amen.

Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, (except there be proper Lessons assigned for that Day:) be that readeth, so standing, and turning himself, as he may best be beard of all such as are present. And after that, shall be said or sung in English the Hymn called Te Deum laudamus, daily throughout the year.

Note, That before every Leffonthe Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a book: And after every Lesson, Here endeth the First, or the second Lesson.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee; the Father everlasting.

To thee all Angels cry aloud: the Heaven, and all the Powers therein.

To thee Cherubin and Sera-

Holy, Holy, Holy: Lord Cod of Sabaoth;

Heaven and earth are TIO of the majesty a of the glory.

The glorious company of the apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs:

The holy

The holy Church throughout all the world; doth acknow-ledge thee,

The Father: of an infinite Majesty;

Thine honourable true: and only Son;

Alfo the Holy Ghoft: the Comforter.

B.

MORNING PRAYER.

Theu art the King of Glory: O Christ.

Thou art the everlasting Son:

of the Father.

When thou tookest upon thee to deliver man: thou didft not abhor the Virgin's womb.

When thou hadst overcome the marpness of death: thou didit open the Kingdom of Heaven to all believers.

Thou fittest at the right hand of God: in the glory of the Father.

We believe that thou shalt

come : to be our Judge.

We therefore pray thee, help thy fervants: whom thou haft redeemed with thy precious Blood.

Make them to be numbered with thy Saints: in glory everlafting.

O Lord, fave thy people: and

bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify

thee;

And we worship thy Name: ever world without end.

Vouchsase, O Lord: to keep

us this day without fin.

O Lord, have mercy upon us:

have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trufted: let me never be confounded.

T Or this Canticle, Benedicite, omnia opera Domini.

All ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, blefs ye the Lord: praise him, and

magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters, that be above !

the firmament, bless ye the Lord: praise him and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnify him for ever,

O ye Sun and Moon, blefs ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, blefs ye the Lord: praise him, and magnify him for ever.

O ye Showers and Dew, blefs ye the Lord: praie him, and magnify him for ever.

O ye winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord: praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: praise him, and magnify him for ever.

O ye Nights and Days, blefs ye the Lord: praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the Earth blefs the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord: praise him, and magnify him.

O ye Wells, blefs ye the Lord:

praise

MORNING PRAYER.

praise him, and magnify him for ever.

O ye Seas and Floods, blefs ye the Lord: praise him, and

magnify him for ever.

O ye Whales, and all that move in the waters, blefs ye the Lord: praife him, and magnify him for ever.

O all ye Fewls of the air, bless ye the Lord: praise him, and

magnify him for ever.

O all ye Beafts and Cattle, blefs ye the Lord: praise him, and magnify him for ever.

O ye Children of men, bless ye the Lord: praise him, and

magnify him for ever.

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O let Ifrael bless the Lord: praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and

magnify him for ever.

O ye Servants of the Lord, blefs ye the Lord: praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, blefs ye the Lord: praise him, and magnify him for ever.

O ye Holy and Humble Men of heart, blefs ye the Lord: praife him, and magnify him for ever.

O Ananias, Azarias, and Mifael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, &c. As it was in the beginning,&c.

Then shall be read in like manner the Second Lesson, taken out of the New testament; and after that the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gespel on S. John Baptist's Day.

Benedictus. S. Luke r. 68.

B Leffed be the Lord God of
Ifrael: for he hath vifited
and redeemed his people:

And hath raised up a mighty

falvation for us: in the house of his fervant David;

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands

of all that hate us;

To perform the mercy promiled to our forefather: and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ferve him without fear;

In holiness and righteousness before him: all the days of cur

life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

of the Lord to prepare his ways;
To give knowledge of falvation unto his people; for the re-

mission of their sins,

Through the tender mercy of our God: whereby the Dayfpring from on high hath vifited

To give light to them that fit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

As it was in the beginning, Se.

Or this Pfalm.

De joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his prefence with a fong.

Be ye fure that the Lord he is God it is he that hath made us, and not we ourselves: we are his people; and the sheep of

his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: he thanksul unto him and speak good of his Name.

For

MORNING PRAYER.

For the Lord is gracious, his mercy is everlafting and his truth endureth from generation to generation.

Glory be to the Father, &c. As it was in the beginning, &c.

Apostles Creed by the Minister and the People, standing : except only such days as the Creed of Saint Athanatius is appointed to be read.

Believe in God the Father Almighty, Maker of Heaven and

And in Jefus Chrift his only Son our Lord; Who was con-ceived by the Holy Ghoft, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crufied, dead, and buried; descended into Hell; the third day he arose again from the dead, He ascended into Heaven, And fitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church: The Communion of Saints; The Forgiveness of fins; the Resur-Life everlasting. Amen.

And after that, thefe Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice, The Lord be with you: Anfav. And with thy fpirit.

Minifter. Let us pray. Lord, have mercy upon us. Christ, bave mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

UR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy

will be done in earth, as it is in heaven: Give us this day our daily bread and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, But deliver us from evil. Amen.

Then the Prieft standing up shall Jay,

O Lord, shew thy mercy upon us

Anfw. And grant us thy fal-

vation.

Prieft. O Lord fave the King; Answ. And mercifully hear us, when we call upon thee.

Prieft. Endue thy Ministers with righteofness;

Anfev. And make thy chofen people joyful.

Prieft. O Lord, fave thy people; Anfw. And blefs thine inheritance.

Priest. Give peace in our time,

O Lord;
Anfav. Because there is none other that fighteth for us, but only thou, O God.

Prieft. O God, make clean our

hearts within us;

Anjav. And take not thy Holy Spirit from us.

Then fall follow three collects; the first of the Day, which shall be the Same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followerb; all kneeling.

The Second Collect, for Peace.

God, who art the author of peace, and lover of concord, in knowledge of whom ftandeth our eternal life, whose fervice is perfect freedom; De-fend us thy humble fervants in all affaults of our enemies; that we furely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

Defend collect, for Grace.

Lord our heavenly Father,
Almighty and everlasting
God, who hast fasely brought
us to the beginning of this
day; Desend us in the same
with thy mighty power; and
grant that this day we fall into
no fin, neither run into any
kind of danger; but that all
our doings may be ordered by
thy governance, to do always
that is righteous in thy sight,
through Jesus Christ our Lord.
Amen.

In Quires and Places where they fing, here followeth the Anthem.
If Then these five prayers following are to be read here, except when

the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the King's Majesty.

Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.
A Lmighty Ged, the fountain
of all goodness, we humbly
beseech thee to bless our gracious
Queen Charlotte, his Royal Highness George Prince of Wales, and
all the Royal Family: Endue
them with thy Holy Spirit; enrich them with thy heavenly
grace; prosper them with all
happiness; and bring them
to thine everlating kingdom,
through Jesus Christ our Lord.
Amen.

¶ A Prayer for the Clergy and People.

A Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy bleffing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

A Prayer of S. Chryloftom.

A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto the stand dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen,

Here endeth the Order of Morning Prayer throughout the Year.

EVENING PRAYER.

Daily throughout the Year.

At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow; and then be shall jay that which is written after the faid Sentences.

TIHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall fave Ezek. 18. 27. his foul alive.

I acknowledge my transgref-flons, and my fin is ever befo e

me. Pfol. 51. 3. Hide thy face from my fins, and blot out all mine iniquities. Pfal. 51. 9.

The facrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Pfal. 51. 17.

Rend your hearts, and not your garments, and turn unto gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Joel 2 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he fet before us ... Dan. 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Fer. 10. 24. Psal. 6. 1.

Repent ye; for the kingdom

of heaven is at hand. S. Maith.

I will arife, and go to my Father; and will fay unto him, Father, I have finned against heaven, and before thee, and am no more worthy to be called thy fon. S. Luke 15. 18, 19.

Enter not into judgement with thy fervant, O Lord; for in thy fight shall no man living be justified. Pfal. 143.2.

If we fay that we have no fin, we deceive ourselves, and the truth is not in us: But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all un-

righteousness. 1 S. John 1. 8, 9.

Early beloved brethren, the Scripture moveth us in fundry places to acknowledge and confess our manifold fins and wickedness; and that we should not diffemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and ohedient heart; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our fins before God; yet ought we most chiefly so to do, when we affemble and meet together, to render thanks for the great benefits that we have received at his hands, to fet forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the foul. Wherefore I pray and befeech you, as many as are here prefent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, faying after me :

A gene-

EVENING PRAYER.

A general Confession, to be said of the abole Congregation, after the Minister, all kneeling.

A Lmighty and most merciful Father; We have erred and strayed from thy ways like lost fheep: we have followed too much the devices and defires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miferable offenders: Spare thou them, O God, which confess their faults: Restore thou them that are penitent; According to thy promifes declared unto mankind in Christ Jesu our Lord. grant, O most merciful Father, for his fake, That we may hereafter live a godly, righteous, and fober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of fins, to be pronounced by the Prieft alone; flanding; the Pco-

ple fill kneeling.

A Lmighty God, the Father of our Lord Jesus Christ, who defireth not the death of a finner but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the Abfolution and Remission of their fins: He pardoneth and abfolyeth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us befeech him to grant us true re-pentance, and the Holy Spirit; that these things may please him, which we do at this pre-fent, and that the rest of our life hereafter may be pure and holy; rejoiced in God my Savour.

fo that at the last we may come. to his eternal joy through Jesus Christ our Lord. Amen.

Then the Minister shall kneel and fay the Lord's Prayer; the People also kneeling, and repeat-

ing it with bim.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven; Give us this day; our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evit: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise be shall say, O Lord, open thou our lips; Anfav. And our mouth hall

thew forth thy praise. Prieft. O God, make speed to

fave us.

Anjew. O Lord, make hafte to help us.

Here all standing up, the Priest

Glory be to the Father, and to the Son: and to the Holy. Ghost : Stoll 414 CR

Anjau. As it was in the beginning, is now, and ever shall be world without end, Amen.

Prieft. Praise ye the Lord. Anigo, The Lord's Name be praised. In both bank brown

Then shall be faid or sung the Psalme in order as they are ap-Then a Leffon of the pointed. Old Testament, as is appointed; and after that, Walmincat (or the Song of the bester of the Song of the bester of the Magnificat. S. LUKE 1. 46.

Y foul dath magnify the Lord: and my spirit hath

B 5 For

EVENING PRAYER.

For he hath regarded: the lowline's of his handmaiden.

For behold, from henceforth: all generations shall call me bleffed.

For he that is mighty hath magnified me: and hely is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath fcattered the proud in the imagination of their hearts.

He hath put down the mighty from their feat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath fent empty away.

He remembering his mercy hath holpen his fervant Ifrael: as he promifed to our forefathers, Abraham and his feed for ever.

Glory be to thy Father, &c. Asit was in the beginning, &c.

On elfe ibis Pfalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Pfalms.

Pfalm. 98. Cantate Domino.

Sing unto the Lord a new fong: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himfelf the victory.

The Lord declared his falvation: his righteousness hath he openly shewed in the fight of the heathen.

He hath remembered his mercy and truth toward the house of Ifrael: and all the ends of the world have leen the falvation of

Shew yourselves joyful unto the Lord, all ye lands: fing, rejoice, and give thanks,

Praise the Lord upon the harp: fing to the harp with a plalm of thankfgiving;

With trumpets also and hawms: O fhew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

. Let the floeds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, &c. As it was in the beginning, &c.

Then a Leffon of the New Teflament, as it is appointed: and after that, Nunc dimittis (or the Song of Simeon) in English, as followerb.

Nunc dimittis. S. Luke 2. 20.

OR D, now lettest thou thy fervant depart in peace : according to thy word.

For mine eyes have feen: thy

falvation. Which thou haft prepared:

before the face of all people;
To be a light to lighten the Gentiles: and to be the Glory of thy people Ifrael.

Glory be to the Father, &c, As it was in the beginning, &c. or else this Pfalm; except it be on the Twelfth Day of the Month.

Pfalm. 67. Deus mifereatur.

OD be merciful unto us J and blefs us: and fhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy faving health

among all nations,

Let the people praise thee, O God: yea, let all the people praise thee,

EVENING PRAYER.

O let the nations rejoice and be glad: for thou shall judge the folk righteoufly, and govern the nations upon earth,

Let the people praise thee, O God: yea, let all the people

praise thee

Then shall the earth bring forth her increase: and God, even our own God, shall give us his bleffing.

God shall bless us: and all the ends of the world shall fear

Glory be to the Father, &c. As it was in the beginning, &c.

Then shall be said or sung the Apofles Creed by the Minifter and the People, flanding.

Believe in God the Father Almighty, Maker of Heaven

and Earth:

And in Jesus Christ his only Son our Lord: Who was con-ceived by the Holy Ghost, Born of the Virgin Mary Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day he arose again from the dead, He ascended into Heaven, And fitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft; The holy Catholick Church; The Comunion of Saints; the Porgiveness of fins; The Refurrection of the body, And the Life

everlasting. Amen.

And after that, these prayers following, all devoutly kneeling; che Minister first pronouncing The Lord be with you: Anfw. And with thy spirit. Minister. Let us pray.

Lord, have mercy upon us. Chrift, bave mercy upon us. Lord, have mercy upon us.

Then the Minister, Clerks, and People hall fay the Lord's Prayer with a loud voice.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

I Then the priest standing up, shall

O Lord, flew thy mercy upon

Anfw. And grant us thy fal-

vation.

Prieft. O Lord, fave the King; Anizo. And mercifully hear us, when we call upon thee.

Priest. Endue thy Ministers

with righteofness;

Anfew. And make thy chosen

people joyful.

Prieft. O Lord, fave thy people; Anjw. And bless thine inheritance.

Prieft. Give peace in our time,

O Lord;

Anjw. Because there is none other that fighteth for us, but only thou, O God,

Prieft. O God, make clean our

hearts within us;

Anfav. And take not thy Holy Spirit from us.

Then shall follow three Collects; the first of the day; the second for Peace; the third for Aid against all perils, as bereafter followeth e which two laft Collects shall be daily faid at Evening Prayer without alteration.

The Second Collect at Beening Prayer.

God, from whom all holy defires, all good counties, and all just works do proceed; Give unto thy fervants that

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peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third Collect for Aid against all Perils.

I Ighten our darkness, we befeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

In Quires and places where they fing, berefolloweth the Anthem.

A Prayer for the King's Majefty. O Lord our heavenly Father, high and mighty, King of kings, Lord of lords the only Ruler of princes, who doft from thy throne behold all the dwellers upon earth; Most heartily we befeech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE; and fo replenish him with the grace of thy holy Spirit that he may alway incline to thy will and walk in thy way : Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; ftrengthen him that he may vanguish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity, through Jefus Christ our Lord. Amen,

A Prayer for the Royal Family.

A Lmighty God the fountain
of all goodness we humbly
beforch thee to bless our gracious

one our same had the

eds a milke at

Queen Charlotte, his Royal Highness George Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jefus Christ our Lord. Amen.

A prayer for the Clergy and People:

A Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

A Prayer of S. Chrysoftom. A Lmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Chost, be with us all evermore. Amen.

Here enderb the Order of Evening Prayer throughout the Year

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The Creed of S. Athanafius.

Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, The Creed of Saint Athanasius, by the Minister and People standing.

Quicunque vult.

Wholoever will be faved: before all things it is neceffary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled; without doubt he shall perish

everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity, Neither confounding the per-

fons: nor dividing the Substance.

For there is one person of the

For there is one perion of the Father, another of the Holy Ghoft.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, fuch is the Son, and fuch is the Hly

Ghoff, Mary 193

The Father uncreate, the Son uncreate: and the Holy Gloft uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Choft incomprehensible,

The Father eternal, the Son eternal: and the Holy Choft

And yet they are not three eternals; but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewile the Father is Ald mighty, the Son Almighty: and the Holy Chon Almighty;

And yet they are not three Almighties: but one Almighty,

So the Father is God, the Son is God: and the Holy Ghoff is God.

And yet they are not three Gods: but one God.

Lord, the Son Lord and the Holy Ghoft Lord.

And yet not three Lords: but

one Lord, uos es cons

For like as we are compelled by the Christian verity: to acknowledge every Person by himfelf to be God and Lord;

So are we forbidden by the Catholick Religion to fay, There be three Gods, or three Lords,

The Father is made of none:

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghort, not three Holy Ghofts.

And in this Trinity none is afore or after other; none is greater or lefs than another;

But the whole three Persons are co-eternal together; and co-equal.

So that in all things, as is aforefaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be faved a must thus think of the Tripity.

Furthermore, it is necessary

to everlasting salvation: that he | fusion of Substance: but by unialso believe rightly the incarnation of our Lord Jefus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man;

God of the Substance of the Father, begotten before the worlds: and Man of the Sub-france of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and human

flesh subsisting;

Equal to the Father as touching his Godhead : and inferior to the Father, as touching his Manhood,

Who although he be God and Man; yet he is not two,

but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether; not by con-

ty of Person.

For as the reasonable soul and field is one man t fo God and Man is one Christ;

Who suffered for our falvation: descended into hell, rose again the third day from the dead ;

He ascended into heaven, he fitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rife again with their bodies : and shall give account for their

own works.

And they that have done good, shall go into life everlafting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be faved.

Glory be to the Father, &c. As it was in the beginning, Oc.

Here followeth the LITANY, or General Supplication, to be fung or faid after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by - the Ordinary.

God the Father of heaven : have mercy upon us miferable finners.

O God the Father of beaven: bave mercy upon us miserable

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: bave mercy upon us mise-

O God the Holy Ghoft, pro-ceeding from the Father and the Son! have mercy upon us miferable finners.

O God the Holy Ghoft, proceed-ing from the Father and the Son : bave mercy upon us miserable stu-Futhermore, is to near the

O holy, bleffed, and glorious Trinity, three persons and one God: have mercy upon us miferable finners.

- Ou boly, bleffed, and glorious Trinity, three persons, and one God: bave mercy upon us mife-

rable finners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our fins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.
From all evil and mischief, from fin, from the crafts and affaults of the devil, from thy and from everlasting wrath, damnation,

Good Lord, deliver us. From all blindness of heart; from pride, vain-glory, and hypocrify: from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly fin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battle and murder, and from fudden death,

Good Lord, deliver us.

From all fedition, privy confpiracy, and rebellion; from all false doctrine, herefy and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy Holy Nativity and Circumcifion; by thy Bap-tism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Crofs and Paffion; by thy precious Death and Burial; by thy glorious Refurrection and Afcenfion; and by

Good Lord, deliver us.
In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of

judgment,

Good Lord, deliver us.

We finners do befeech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church univer-ial in the right way;

We befeech thee to bear us, good

That it may please thee to keep and strengthen in the true

worshipping of thee in righte-ousness and holiness of life thy fervant GEORGE, our most gracious King and Governor;

We befeech thee to bear us, good

Lord.

That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever feek thy honour and glory;

We befeech thee to bear us, good

Lord.

That it may pleafe thee to be his defender and keeper, giving him the victory over all his ene-

We befeech thee to bear us, good

Lord.

That it may please thee to bless and preserve our gracious Queen Charlotte, his Royal Highness George Prince of Wales, and all the Royal Family;

We befeech thee to bear us, good

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may let it forth, and shew it accord-We befeech thee to bear us, good

Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We befeech thee to bear us, good

Lord.

That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We befrech thee to hear us, good

Lord.

That it may please thee to blefs and keep all thy people; We befeech thee to bear us, good

Lord.

That

That it may please thee to give to all nations unity, peace, and concord;

We befeech thee to bear us, good

That it may please thee to give us, an heart to love and dread thee, and diligently to live after thy commandments;

We befeech thee to bear us, good

Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; We befeech thee to bear us, good

Lord.

That it may please thee to bring into the way of truth all such as have erred, and are dectived:

We befeech thee to bear us, good

That it may please thee to ffrengthen fuch as do stand, and to comfort and help the weakhearted, and to raile up them that fall, and finally to beat down Satan under our feet;

We befeech thee to bear us, good

That it may please thee to fuccour help and comfort allthat are in danger, necessity, and tribulation;

We befeech thee to bear us, good

Lord.

That it may please thee to preserve all that travel by land on by water, all women labour-ing of child, all fick persons and young children, and to thew thy pity upon all prisoners and

We befeech thee to bear us, good

Lord ..

That it way please thee to defend and provide for the fatherless children, and widows, and all that are delolate and oppressed;

We befeech thee to bear us, good Lord.

That it may please thee to have mercy upon all men;

We befrech thee to bear us, good

Lord.

That it may please thee to forgive our enemies, persecutors, and flanderers, and to turn their hearts;

We befeech thee to bear us, good

Lord.

That it may please thee to give and preferve to our use the kindly fruits of the earth, fo as in due time we may enjoy them;

We befeech thee to bear us, good

Lord.

That it may please thee to give us true repentance, to forgive us all our fins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We befeech thee to bear us, good

Lord.

Son of God: we befeech thee to hear us.

Son of God: we befeech thee to

O Lamb of God that takest away the fins of the world;

Grant us thy peace. O Lamb of God that takest away the fins of the world;

Have mercy upon us. O Christ, hear us omis he will O Chrift, bear who do some ha ni Lord, have mercy upon us. Lord, bawe mercy upon us. Christ, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Lord, bave mercy upon us.

Then shall the Priest, and the People with bim, fay the Lord's.

UR Father, which art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy

will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Prieft. O Lord, deal not with

us after our fins ;

od

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Answer. Neither reward us af-

ter our iniquities.

TLet us pray. God, merciful Father, that despisest not the fighing of a contrite heart, nor the defire of fuch as be forrowful; Mercifully affift our prayers that we make before thee in all our troubles and advertities, whenfoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jelus Christ our Lord. 1715 58

O Lord, arife, belp us, and deli-

God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didft in their days, and in the old time before o glority thee, wile

O Lord, arife, belp us, and deliver us for thine bonour,

Glory be to the Father, and to the Son: and to the Holy Choft;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our offic-

Pitifully behold the forrows of our hearts, committee on sugar

- PER DICK

Mercifully forgive the fins of tby people.

Favourably with mercy hear cur prayers.

O Son of David, bave mercy upon us.

Both now and ever vouchfafe

to hear us, O Christ.

Graciously bear us, O Chrift; gracioufly bear us, O Lord Chrift. Prieft. O Lord, let thy mercy be shewed upon us;

Anfw. As we do put our truft

in thee.

T Let us pray. WE humbly befeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole truit and confidence in thy mercy, and evermore ferve thee in holinefs and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

T Prayer of St. Chryfoltom.

A Lmighty God, who haft giv-A en us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requelts; Fulfil now, O Lord, the defires and tions of thy fervants, as m most expedient for them; gran ledge of thy truth, and in world to come life everlaft Amen. and tent though hits . oh

won ob 2 Cor. xiil. 141905 HE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Anien, as

- 31 15v hin ; Die Here endeth the Bitany, 3 1. Din gonit

PRATE

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

God heavenly Father, who by thy Son Jefus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we befeech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For Fair Weather. Almighty Lord God, who for the fin of man didft once drown all the world, except eight persons, and afterward of thy great mercy didft promise never to destroy it so again; We humbly befeech thee, that although we for our iniquities have worthily deferved a plague of rain and waters, yet upon our true repentance, thou wilt fend us fuch weather, as that we may receive the fruits of the earth in due feafon, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

In the time of Dearth and Famine.

whose gift it is, that the rain doth fall, the earth is fruitful, beafts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth, which we do now most justly suffer for our insquity, may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the Holy Ghost,

be all honour and glory now and for ever. Amen.

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TOr this ? God, merciful Father, who in the time of Elisha the prophet didft fuddenly in Samaria turn great scarcity and dearth into plenty and cheapness; have mercy upon us, that we who are now for our fins punished with like advertity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jefus Christ our Lord. Amen.

In the time of War and Tumults. Almighty God, King of all kings, and Governor of all things, whose power no creature is able to refift, to whom it belongeth juftly to punish finners, and to be merciful to them that truly repent; Save and deliver us, we humbly befeech thee, from the hands of our enemies; abate their pride, affwage their malice, and confound their devices; that we being armed with thy defence, may be preferved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jefus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didft fend a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didft slay with the plague of pestilence threescore and ten thousand; and yet re-

mem-

membering thy mercy didft fave the reft; Have pity upon us miferable finners, who now are visited with great fickness and mortality; that like as thou didft then accept of an atonement, and didft command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous fickness, through Jesus Christ our Lord. Amen.

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In the Ember-weeks, to be faid every day, for those that are to be admitted into boly Orders.

Lmighty God, our heavenly A Father, who hast purchased to thyfelf an univerfal Church by the precious blood of thy dear Son; Mercifully look upon the fame, and at this time fo guide and govern the minds of thy fervants the Bishops and Pastors of thy flock, that they may lay hands fuddenly on no man, but , faithfully and wifely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may fet forth thy glory, and fet forward the falvation of all men, through Jesus Christ our Lord. Amen. Or this:

A Lmighty God, the giver of all good gifts, who of thy divine providence haft appointed divers Orders in thy Church; Give thy grace, we humbly befeech thee, to all those who are to be called to any office and administration in the fame; and fo replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully ferve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jefus Christ our Lord. Amen.

A Prayer that may be faid after any of the former.

Ogod, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our fins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. Amen.

A Prayer for the bigh Court of Parliament, to be read during their Session.

OST gracious God, we humbly befeech thee, as for this Kingdom in general, fo especially for the High Court of Parliament, under our most religious and gracious King at this time affembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the fafety, honour, and welfare of our Sovereign and his kingdoms; that all things may be fo ordered and fettled by their endeavours, upon the best and surest foun dations, that peace and happinels, truth and justice, religi and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

A Collett or Prayer for all Conditions of men, to be used at such times suben the Litany is not appointed to be said.

O God, the Creator and Preferver of all mankind, we humbly befeech thee for all forts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy faving health unto are any ways afflicted or difall Nations. More especially we pray for the good effate of the Catholick Church; that it may he fo guided and governed by thy good Spirit, that all who profefs and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who for Jesus Christ his sake. Amen.

treffed in mind, body, or estate [* especially those . This to be forwbom our pray- , faid when aers are defired :] ny defire the that it may please prayers of the thee to comfort and relieve them according to their feveral necessities giving them patience under their fufferings, and a happy iffue out of all their afflictions. And this we beg

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THANKSGIVINGS.

A General Thankfeiving. A Lmighty God, Father of all mercies, we thine unworthy fervants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men:

This to be particularly to faild when any thosewhodesire now that have been to offer up their prayed for de- praises and thanksgroings for thy late mercies vouebsafed

unto them. We bless thee for our creation, prefervation, and all the bleffings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jefus Christ; for the means of grace, and for the hope of glory. And we befeech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may thew forth thy praife, not only with our lips but in our lives, by giving up ourfelves to thy fervice, and by walking before thee in holiness and righteoutness all our days, through Jefue Christ our Lord poto whom with thee and the Holy Ghoft be all honour and glory, world without end. Amen. val. salari For Rain.

God our heavenly Father, O who by thy gracious pro-vidence doft cause the former and the latter rain to defcend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee. in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy fervants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

Weather. Lord God, who haft justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haft relieved and comforted our fouls by this feafonable and bleffed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving - kindness from generation to generation, through Jeius Chrift our Lord. Amenada shil to ve

Fon Plenty. Most merciful Father, who of thy gracious goodness haft heard the devout prayers of thy Church, and turned our I dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy fpecial bounty, befeeching thee to continue thy loving - kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jefus Christ our Lord. Amen.

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For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy fervants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; befeeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

For restoring Publick Peace at bome.

Eternal God, our heavenly Father, who alone makeft men to be of one mind in an house, and stillest the outrage of. a violent and unruly people; We is thy holy Name, that pleased thee to appease itious tumults which en lately raifed up aus; most humbly bethee to grant to all of We grate, that we may hencefor a rediently walk in thy hely commandments; and leading a quiet and peaceable life, in all godliness and honesty, may con- fus Christ our Lord. Amen.

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in the party of the water of the telephone at the city was Light of bully may a the converse layer who is the grapher, but should be a been present in 162 per

tinually offer unto thee our facrifice of praise and thanksgiving for these thy mercies towards us, through Jefus Christ our Lord. Amen.

T For Deliverance from the Plague, or other common Sickness.

Lord God, who hast wounded us for our fins, and confumed us for our transgressions by thy late heavy and dreadful vifitation; and now in the midft of judgement remembering mercy, haft redeemed our fouls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living facrifice unto. thee; always praising and magnifying thy mercies in the midst of thy Church, through Jefus Christ our Lord. Amen.

T Or this:

W E humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to affwage the contagious fickness wherewith we lately have been fore afflicted, and to restore the voice of joy and health into our dwellings: We offer unto thy Divine Majesty the facrifice of praise and thankfgiving, lauding and magnifying thy glorious Name for fuch thy prefervation and providence over us, through Je-

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The COLLECTS, EPISTLES and GOSPELS.

To be used throughout the Year.

Note, that the Collect appointed for every Sunday, or for any Holy-day that bath a Vigil or Eve, shall be faid at the Evening Service next before.

The first Sunday in Advent. The Collect.

Lmighty God, give us grace that we may cast away the works of darkness, and put upan us the armour of light, now in the time of this mertal life, in which thy Son Jefus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rife to the life immertal, through him who liveth and reigneth with thee and the Holy Ghoft, now and ever. Amen.

This Collett is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.

The Epiftle. Rom. 13. 8. WE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou fhalt not fleal, Thou shalt not bear false witnefs, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this faying, namely, Thou shalt love thy neighbour as thyfelf. Love worketh no ill to his neighbour; therefore leve is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of fleep: for now is our falvation carer than when we believed. The night is far fpent, the day is at hand; let us therefore caft off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the

enness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lufts thereof.

The Gofpel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then fent Jefus two disciples, faying unto them, Go into the village over against you, and ftraightway ye shall find an ass tied, and a colt with her: loofe them, and bring them unto me. And if any man fay ought unto you, ye shall say, The Lord hath need of them: and straightway he will send them. All this was done, that it might be fulfilled which was poken by the prophet, faying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and fitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they fet him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, faying, Hofanna to the fon of David: Bleffed is he that cometh in the Name of the Lord; Holanna in the higheft. And when he was come into Jerusalem, all the city was moved, saying, Who is this? day; not in rioting and drunk- And the multitude faid, This is Jefus

S'MATTHEW CHAP.XXI.



MATTHEW 21. Ver. 8
And a very great multitude
spread their garments in y way
others cut down branches from
y trees & strawed them in y way



Jefus the prophet of Nazareth of Galilee. And Jefus went into the temple of God, and caft out all them that fold and bought in the temple, and overthrew the tables of the money-changers, and the feats of them that fold doves, and faid unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The second Sunday in Advent.

The Collett.

B Leffed Lord, who haft caufed all holy Scripture to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savour Jesus Christ. Amen.

The Epiftle. Rom. 15. 4. W Hatloever were things written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope. Now the God of patience and confolation grant you to be like minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jefus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I fay, that Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promises made unto the Fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this caufe I will confess to thee among the Gentiles, and fing unto thy Name. And again he faith, Re-

joice ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope sill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

A ND there shall be figns in The Gofpel. S. Luke 21. 25. the fun, and in the moon, and in the stars; and upon the earth diftress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when thefe things begin to come to pais: then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye fee and know of your own felves, that fummer is now nigh at hand. So likewife ye, when ye fee thefe things come to pass, know ye that the king-dom of God is nigh at hand. Verily I fay unto you, This generation shall not pals away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.
The Collett.

O Lord Jefu Chrift, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and steward of thy mysteries, mysteries, may likewise so prepare and make ready the way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy-Spirit, ever one God, world without end. Amen.

The Epiftle, 1 Cor. 4. 1. ET a man fo account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very fmall thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own felf. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gofpel. 3. Matth. 11. 2. NOW when John had heard in the prison the works of Chrift, he fent two of his disciples, and faid unto him, Art thou he that should come, or do we look for another? Jefus anfwered and faid unto them, Go, and shew John again those things which ye do hear and see: the blind receive their fight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raifed up, and the poor have the gospel preached to them: And bleffed is he whofoever shall not be offended in me. And as they departed, Jefus began to fay unto the multitudes concerning John, What went ye

out into the wilderness to see A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy sace which shall prepare thy way before thee.

The fourth Sunday in Advent.
The Collett.

Lord, raife up, we pray thee, thy power, and come among us, and with great might fueceurus; that whereas, through our fins and wickedness, we are fere let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory world without end. Amen.

The Epifile. Phil. 4. 4.

Rejoice in the Lord alway:
And again I fay, Rejoice.
Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and fuplication with thankfgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

This is the record of John, when the Jews sent priests and Levites, from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but consessed I am not the Christ. And they asked him, What then? Art thou Elias?

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And he faith, I am not. Art thou that prophet? And he answered No. Then said they unto him, Who art thou? that we may give an answer to them that fent us. What fayest thou of thyfelf? He faid, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as faid the prophet Efaias: And they which were fent were of the Pharifees. And they ask-ed him, and said unto him, Why haptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to loofe. Thefe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

A Lmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epifile. Hebr. a. I.

GOD who at fundry times,
and in divers manners
spake in times past unto the sathere by the prophets, hath in
these last days spoken unto us
by his Son, whom he hath appointed heir of all things, by

whom also he made the worlds : Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himfelt purged our fins, fat down on the right hand of the Majesty on high: being made fo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels faid he at any time, Thou art my Son, This day have I begotten thee? And again, I will be to him a Father, and he shall be to. me a Son? And again, when he bringeth in the first-begotten into the world, he faith, And let all the angels of God worthin him. And of the angels he faith Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he faith, Thy throne, O God, is for ever and ever; a sceptre of righteousness, is the sceptre of thy kingdom. Thou haft loved righteoufness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning haft laid the foundation of the earth; and the heavens are the works of thine hands. They shall period. but thou remaineft; and they all shall wax old as doth a garment; and as a vefture shale thou fold them up, and they shall be changed; but thou are the fame, and thy years shall not fail.

The Gospel. S. John 1. 1.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made, that was made. In him was life.

and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man fent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was fent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the fons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth.

> Saint S epben's Day. The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedsastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed son his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate, Apen.

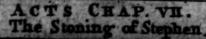
Then shall follow the Collect of the Nativity, which shall be faid continually unto New-year's Eve.

For the Epifle. Acts 7. 55. Tephen being full of the Holy Shoft, looked up fledfaftly into heaven, and faw the glory of God, and Jesus standing on the right hand of God, and faid, Behold, I fee the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and flopped their ears, and ran upon him with one accord, and caft him out of the city, and stoned him; and the witnesses laid down their clothes, at a young man's feet whose name was Saul. And they stoned Stephen, calling upon God, and faying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

The Gofpel. S. Matth. 23. 34.

Ehold, I fend unto you pro-D phets, and wife men, and fcribes: and fome of them ye shall kill and crucify; and some of them shall ye scourge in your fynagogues, and perfecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, fon of Barachias, whom ye flew between the temple and the altar. Verily I fay unto you, All thefe things shall come upon this generation. O Jerusalem, Jerusa. lem, thou that killest the proare fent unto thee; how often would I have gathered thy children together, even as a hen ga-thereth her chickens under her wings, and ye would not! Behold, your house is left unto you defolate. For I say unto you, Ye shall not see me henceforth, till ye shall fay, Blessed is he that cometh in the Name of the Lord.





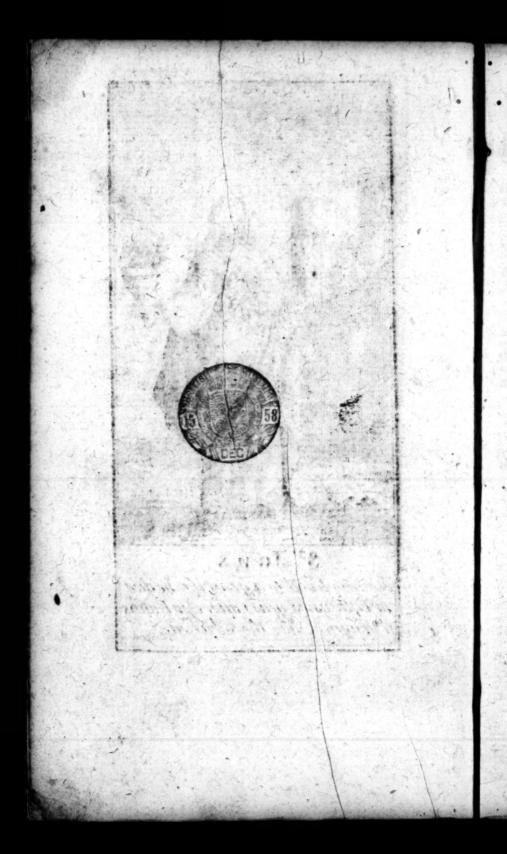


ACTS 7. Ver. 59.

And they Stoned Stephen calling upon GOD and raying LORD
JESUS receive my pint



Having lived to a great age he died at E pheus 68 years after our Lorns Pafrion & was there buried.









MATTHEW 2.Ver.16.
Then Korodnehen he saw that he was mocked of yourse men was according words k sont first k done all y Wildren y were in Best lehene

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Saint John the Evangelist's Day. The Collect.

MErciful Lord, we befeech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epifle. 1 S. John 1. 1. HAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked upon, and our hands have kandled of the word of life; (for the and we life was manifested, have feen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have feen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowthip is with the Father, and with his Son Jefus Christ. And these things write we unto you, that your joy may be full. then is the meffage which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. we fay that we have fellowship with him, and walk in darkness, we lye, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanfeth us from all fin. If we fay that we have no fin, we deceive ourselves, and the truth is not in us. If we consels our fins, he is faithful and just to forgive us our fins, and to cleanfe us from all unrighteoufnels. If we fay that we have

not finned, we make him a liar; and his word is not in us.

The Gofpel. S. John 21. 19. Efus fand unto l'eter, Follow me. Then Peter turning about, feeth the disciple whom Jefus loved, following; which also leaned on his breast at supper, and faid, Lord, which is he that betrayeth thee? Peter feeing him, faith to Jesus, Lord, and what shall this man do? [efus faith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this faying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but if I will that he tarry till I come, what is that to thee? This is the disciple which teftifieth of these things, and wrote thefe things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

Almighty God, who out of the mouths of babes and fucklings hast ordained strength, and madest insants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by the grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify the holy Name, through Jesus Cariffour Lord. Among

For the Epifile. Rev. 14. I.

Looked, and to, a Lumb flood
on the mount Sion, and with
him an hundred forty and four
thousand, having his Father's
name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great shunder, and I heard the voice of harpers, harping with their harps; and they fung as it were a new fong before the throne, and before the four bealts, and the elders; and no man could learn that fong, but the hundred and forty and four thouwere redeemed fand, which from the earth. Thefe are they which were not defiled with women, for they are virgins; thefe are they which follow the Lamb whitherfoever he goeth : thefe were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gofpel. S. Matth. 2. 13. THE angel of the Lord apdream, faying, Arife and take the young child, and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will feek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, faying, Out of Egypt have I called my Son. Then Herod when he faw that he was mocked of the wife men, was exceeding wroth, and fent forth, and flew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wife men. Then was fulfilled that which was spoken by Jeremy the prophet, faying, In Ramah was there a voice heard, Iamentation and weeping, and
great mourning, Rachel, weeping for her children, and would
not be comforted, because they
are not.

The Sunday after Christmas-day. The Collect.

A Lmighty God, who hast given us thy enly-begotten Son, to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God world without end. Amen.

The Epiftle. Gal. 4. 1. NOW I say, that the heir as long as he is a child, differeth nothing from a fervant, though he be lord of all; but is under tutors and governors, until the time appointed of the Even fo we, when we Father. were children were in bondage under the elements of the world: But when the fulness of the time was come, God fent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of fons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Fa-Wherefore thou art no ther. more a fervant, but a fon; and if a fon, then an heir of God through Christ.

The Gospel. S. Matth. 1.18.

THE birth of Jesus Christ
was on this wife: When
as his mother Mary was espoused
to Joseph, before they came
together,

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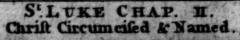


MATTHEW 1. Net. 20.
But while he thought on these things y Angel of y Sord appear ed unto him in a Dream

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LUKE 2. Ver. 21.

And when eight days were accomplished for the lircumcising of the Child his name was called JESUS

together, the was found with child of the Holy Ghoft. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on thefe things, behold, the angel of the Lord appeared unto him in a dream, faying, Joseph, thou fon of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost: and she shall bring forth a Son, and theu shalt call his name Jesus; for he shall save his people from their fins. (Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet, faying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Jofeph being raifed from fleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till the had brought forth her first-born Son: and he called his Name [ESUS.

The Circumcision of Christ. The Collett.

A Lmighty God, who madeft thy bleffed Son to be circumcifed, and obedient to the law for man; Grant us the true circumcifion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lufts, we may in all things obey thy bletfed will. through the same thy Son Jesus Christ our Lord. Amen.

The Epiftle. Rom. 4. 8. BLeffed is the man to whom the Lord will not impute

ly, or upon the uncircumcifion also? For we say, that saith was reckoned to Abraham for righteoufness: How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncircumcifion. And he received the fign of circumction, a feal of the righteousness of the faith, which he had yet being uncircumcifed; that he might be the father of all them that believe though they be not circumcifed; that righteougness might be imputed unto them also: and the father of circumcifion to them who are not of the circumcifion only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcifed. For the promife that he should be the heir of the world, was not to Abraham, or to his feed through the law. but through the righteoufness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gofpel. S. Luke 2. 15. ND it came to pass, as the angels were gone away from them into heaven, the thepherds faid one to another, Let us now go even unto Bethlehem, and fee this thing which is come to pass, which the Lord hath made known unto us. And they came with hafte, and found Mary and Joseph, and the babe lying in a manger, And when they had feen it, they made known abroad the faying which was told them concerning this child. And all they that heard it, wondered at those: things which were told them by the shepherds. But Mary kept all these things, and pondered Cometh this bleffedness them in her heart. And the shepthen upon the circumcifion on- herds returned, glorifying and,

praising

praising God for all the things that they had heard and feen, as it was told unto them. And when eight days were accomplished for the circumcifing of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collett, Epistle, and Gospel shall serve for every day after unto the Epiphany.

the Epiphany, or the Manifestation of Christ to the Gentiles. The Collett.

O God, who by the leading of a flar did manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epifle. Ephel. 3. 1. FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery, (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Chrift,) which in other ages was not made known unto the fons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promife in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all faints, is this grace given

that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men fee what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wildom of God, according to the eternal purpofe which he purposed in Christ Jefus our Lord: In whom we have boldne's and access with confidence by the faith of him.

The Gofpel. S. Matth. 2. 1. WHEN Jefus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wife men from the east to Jerusalem, saving, Where is he that is born King of the Jews? for we have feen his ftar in the east, and are come to worship him. When Herod the king had heard thefe things, he was troubled, and all Jerufalem with him. And when he had gathered all the chief priefts and feribes of the people together, he demanded of them, where Christ should be born. And they faid unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my peeple If ael. Then Herod, when he had privily called the wife men, enquired of them diligently what time the star appeared. And he fent them to Bethlehem, and faid, Go, and fearch diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they

S! MATTHEW CHAP. II. The Adoration of Christ byy Wife men MATTHEW 2 . Ver. 11 . And when they had opend their Treasures they presented unto him Gifts Gold Trankincense & Myrth

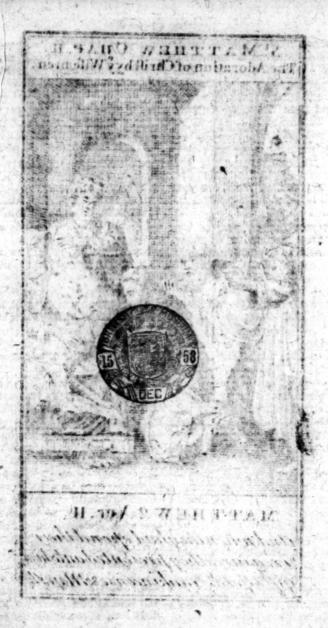
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they had heard the king, they departed; and lo, the star which they faw in the east, went before them, till it came and flood over where the young child was. When they faw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worfhipped him: And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The first Sunday after the Epiphany.
The Collett.

O Lord, we befeech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epifile. Rom. 12. 7.

I Befeech you therefore brether, by the mercies of God, that ye prefent your bodies a living facrifice, holy, acceptable unto God, which is your reasonable fervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God the first three faid haft thou behold, the said unto ye fought in must be unto them with them reth, and them to think of himself more highly than he ought to think, but to think soberly, according as God

hath dealt to every man the measure of faith For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

Now his parents went to Jerusalem, every year at Jerufalem, every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the cuttom of the feast. And when they had fufilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they fought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerufalem, feeking him. And it came to pass that after three days they found him in the temple, fitting in the midft of the doctors, both hearing them, and asking them questions. And all that heard him were aftonished at his understanding and anfwers. And when they faw him, they were amazed; and his mother faid unto him, Son, why haft thou thus dealt with us? behold, thy father and I have fought thee forrowing. And he faid unto them, How is it that ye fought me? wift ye not that must be about my Pather's bufines? And they understood not the faying which he foak unto them. And he went down with them, and came to Naza-reth, and was subject unto them : but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God The

The second and third Sundays after the Epiphany.

The second Sunday after the Epiphany.

The Collect.

A Lmighty and everlafting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 12.6. Aving then gifts differing according to the grace that is given to us, whether prophecy let us prophefy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chear-fulness. Let love be without diffimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not flothful in bufiness; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of faints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that not. do rejoice, weep with and Be of the weep. them that same mind one towards ano-Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. r.

A ND the third day there was a marriage in Cana of Gallee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted

wine, the mother of Jefus faith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother faith unto the fervants, Whatfoever he faith unto you, do it. And there were fet there fix waterpots of stone, after the manner of the purifying of the lews, containing two or three firkins apiece. Jefus faith unto them, Fill the water-pots with water. And they filled them up to the brim. And he faith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had taited the water that was made wine, and knew not whence it was (but the fervants which drew the water knew) the governor of the feast called the bridegroom, and faith unto him, Every man at the beginning doth fet forth good wine; and when men have well drunk, then that which is wo: fe: but thou haft kept the This begood wine until now. ginning of miracles did fefus in Cana of Galillee, and manifested forth his glory; and his disciples believed on him.

> The third Sunday after Epiphany. The Collect.

A Lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and desend us, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 12. 16.

Be not wife in your own conceits. Recompense to no man evil for evil. Provide things honest in the fight of all men. If it be possible, as much as lieth in you, live peaceably with all

men.



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men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gofpel. S. Matth. 8. 1. X7HEN he was come down from the mountain great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if theu wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, Be thou clean. And immediately his leproly was cleanfed. And Jefus faith unto him, See thou tell no man, but go thy way, shew thyfelf to the priest, and offer the gift that Mofes commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion befeeching him, and faying, Lord, my fervant lieth at home fick of the palfy, griev-oully tormented. And Jesus faith unto him, I will come and heal him. The centurion anfwered and faid, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my fervant shall be healed. For I am a man under authority, having foldiers under me : and I fay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my fervant, Do this, and he doeth it. When Jesus heard it, he marvelled, and faid to them that followed, Verily, I fay unto you, I have not found fo great faith, no not in Ifrael. And I say unto you, That many

shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast bealieved, so be it done unto thee. And his servant was healed in the self-same hour.

The fourth Sunday after the Epiphany.
The Collett.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always standiupright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen,

The Epiftle. Rom. 13. 1. ET every foul be subject unto the higher powers : For there is no power but of God; the powers that be, are ordained of God. Wholoever therefore refisteth the power, refisteth the ordinance of Ged; (and they that refift shall receive to themselves damnation.) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afra d of the power? do that which is good, and thou shalt have praise of the fame : for he is the minifter of God to thee for good. But if thou do that which isevil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wheretore ye must needs be subject, note 65.

only for wrath, but also for conficience sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom sear, honour to whom honour.

The Gofpel. S. Matth. 8, 23. A ND when he was entered into a thip, his disciples followed him. And behold, there arose a great tempest in the sea, infomuch that the ship was covered with the waves: but he was affeep. And his disciples came to him, and awoke him, faying, Lord, fave us, we perish. And he faith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the fea, and there was a great calm. But the men marvelled, faying, What manner of man is this, that even the winds and the fea obey him? And when he was come to the other fide into the country of the Gergefenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, faying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many fwine, feeding. So the devils befought him, faying; If thou cast us out, fuffer us to go away into the herd of fwine. And he faid unto them, Go. And when they were come out, they went into the herd of fwine : and behold, the whole herd of fwine Tan violently down a fleep place into the fea, and perished in the

them fled, and went their ways into the city, and told every thing, and what was befallen to the poffeffed of the devils. And behold, the whole city came out to meet Jesus: and when they faw him, they befought him that he would depart out of their coafts.

The fifth Sunday after the Epiphany. The Collett.

O Lord, we befeech thee to keep thy Church and houshold continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epifle. Col. 3. 12. DUT on therefore, (as the elect of God holy and beloved,) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wifdom, teaching and admonishing one another in pfalms, and hymns, and spiritual fongs, finging with grace in your hearts to the Lord. And whatfoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.

hold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept sowed good seed in his field.

But

S! MATTHEW CHAP.VIII.
The Storm appeard the Ship favd.

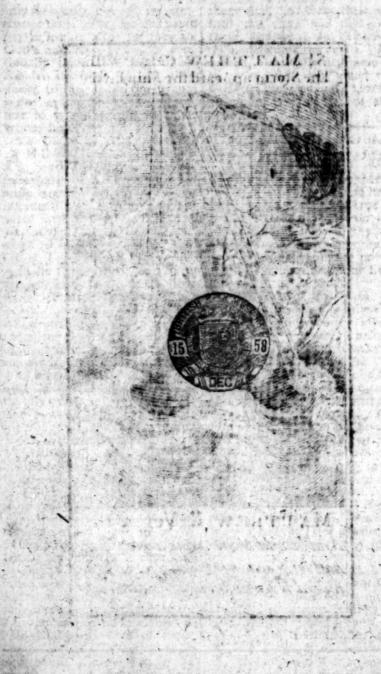
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MATTHEW 8: Ver. 24.

And behold there are a agreed tem pert in y sea inso much y is hip was sovered in y waves but he was asleep



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· But while men flept, his enemy came and fowed tares among the wheat, and went his way. But when the blade was forung up, and brought forth fruit, then appeared the tares also. So the fervants of the housholder came, and faid unto him, Sir, didft not thou fow good feed in thy field? from whence then hath it tares? He faid unto them, An enemy hath done The fervants faid unto him, Wilt thou then that we go and gather them up? But he faid, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will fay to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The fixeh Sunday after the Epiphany. The Collect.

God, whose bleffed Son was manifested, that he might destroy the works of the devil, and make us the fons of God, and heirs of eternal life; Grant us, we befeech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoft, he liveth and reigneth ever one God, world without end. Amen.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, be-

cause it knew him not. Beloved, now are we the fons of God. and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall fee him as he is. And every man that hath this hope in him, purifieth himself, even as he is Wholoever committeth pure. fin, transgreffeth also the law: for fin is the transgression of the law. And ye know that he was manifested to take away our fins; and in him is no fin. Whofoever abideth in him, finneth not: whosoever finneth, hath not feen him, neither known him. Little children, let no man deceive you: He that doeth righteousness is righteous, even as he is righteous. He that committeth fin is of the devil: for the devil finneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gofpel. S. Matth. 24. 23. THEN if any man shall fay I unto you, Lo, here is Christ, or there; believe it not. For there fhall arise false Christs and false prophets, and shall thew great figns and wonders ; infomuch that, if it were poffi-ble, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall fay unto you, Behold, he is in the defart; go not forth : behold, he is in the fearet chambers; believe it not. For as the lightning cometh out of the east, and thineth even unto the west t fo shall also the coming of the Son of man be. For wherefoever the carcale is, there will the eagles be gathered together. Immediately after the tr.bulation of those days shall the funbe darkened, and the moon shall

shall fall from heaven, and the powers of the heavens shall be thaken. And then shall appear the fign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall fend his angels with a great found of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagehma, or the third Sunday before Lent. The Collect.

Lord, we befeech thee favourably to hear the prayers of thy people, that we who are justly punished for our ffences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jefus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epifile. 1 Cor. 9. 24.

K NOW ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every nan that firiveth for the maltery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore fo run, not as uncertainly; so fight I, not as one that beatern the air : but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gojpel. S. Matth. 20, 1. HE kingdom of heaven is like unto a man that is an housholder, which went out

not give her light, and the stars | early in the morning to hire. labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he fent them into his vineyard. And he went out about the third hour, and faw others standing idle in the market-place, and faid unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. they went their way. Again he went out about the fixth and ninth hour, and did likewife. And about the eleventh hour he went out, and found others standing idle, and faith unto them, Why stand ye here all the day idle? They fay unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, whatfoever is right that shall ye receive. So when even was come, the Lord of the vineyard faith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewife received every man a peny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour and thou haft made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and faid, Friend, I do thee no wrong: didft not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

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in. tho good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagefima, or the fecond Sunday before Lent. The Collect.

Lord God, who feeft that we put not our trust in any thing that we do; Mercifully grant that by the power we may be defended against all adverfity, through Jefus Christ our Lord. Amen.

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The Epifle. 2 Cor. 11. 19. E fuffer fools gladly, feeing ye yourselves are wise. For ye fuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himfelf, if a man fmite you on the face. I speak as concerning reproach, though we had been weak; howbeit, whereinfoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? fo am I: Are they Israelites? fo am I: are they the feed of Abraham? fo am I: are they ministers of Christ? (I speak as a sool) I am more; in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes fave one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwrack; a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by countrymen, own, perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among falle brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; befides

that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A fower went out to fow his feed : and as he fowed, forme fell by the way-fide, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was fprung up, it withered away, because it lacked moisture. And fome fell among thorns, and the thorns sprang up with it, and And other fell on choked it. good ground, and sprang up, and bare fruit an hundred fold. And when he had faid thefe things, he cried, He that hath ears to hear let him hear. his disciples asked him, saying, What might this parable be? And he faid, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that feeing they might not fee, and hearing might not understand. they Now the parable is this; The feed is the word of God. Those by the way-fide are they that then cometh the devil, hear; and taketh away the word out of their hearts left they mould believe and be faved. They on the rock are they, which when they hear, receive the word with joy; and thefe have no root, which for a while believe, and those things that are without, in time of temptation fall away.

And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to persection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

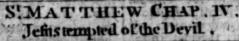
O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epiftle. 1 Cor. 13. 1. Hough I speak with the tongues of men and of angels, and have not charity, I am become as founding brafs, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, fo that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though 1 give my body to be burned, and have not charity, it profiteth me nothing. Charity fuffer-eth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unfeemly, feeketh not her own, is not eafily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophely in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child. I spake as à child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we fee through a glafs darkly; but then face to face : now I know in part; but then shall I know even as al'o I am known. And now abideth faith. hope, charity, these three; but the greatest of these is charity.

The Gofpel. S. Luke 18. 31. THEN Jefus took unto him the twelve, and faid unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rife again. And they understood none of thefe things: and this faying was hid from them, neither knew they the thing's which were spoken. And it came to pais that as he was come nigh unto Jericho, a certain blind man fat by the way-fide begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he Nazareth paffeth by. cried, faying, Jesus, thou Son of David have mercy on me. And they which went before rebuker e /-or nt n e d,
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MATTHEW 4.Ver. 8. Again the Dovil taketh him up in to an exceeding high mountain & showeth him all the king doms of the World & the glory of them

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and Will and bel ing ed him, that he should hold his peace: but he cried fo much the more, Thou Son of David, have mercy on me. And Jesus flood and commanded him to be brought unto him: and when he was come near, he afked him, faying, What wilt thou that I should do unto thee? And he faid, Lord, that I may receive my fight. And Jefus faid unto him, Receive thy fight; thy faith hath faved thee. And immediately he received his fight, and followed him, glorifying God: and all the people, when they faw it, gave praise unto God.

The fift day of Lent, commonly called Afb-Wednesday. The Collett.

Lmighty and everlasting God, who hatest nothing that thou haft made, and doft forgive the fins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our fins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every day in Lent, after the Coilett appointed for the day. For the Epifile. Joel 2. 12.

URN ye even to me, faith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, flow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a bleffing behind him, even a meat-offering, and a drink-offering unto [rit, we may ever obey thy god-

the Lord your God? Blow the trumpet in Zion, fanctify a faft, call a folemn affembly, gather the people, fanctify the congregation, affemble the elders, ga-ther the children and those that fuck the breafts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them iny, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gofpel. S. Matth. 6. 16.

WHEN ye faft, be not as the hypocrites, of a fad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I fay unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in fecret; and thy Father which feeth in fecret, shall reward thee openly. Lay not up for yourselves treafures upon earth, where moth and ruft doth corrupt, and where thieves break through and steal: But 'lay up for yourfelves treafures in heaven, where neither moth nor ruft doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

> The first Sunday in Lent. The Collett.

Lord, who for our fake didft fait forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spitrue holiness, to thy honour and glery, who livest and reignest with the Father and the Holy Ghoft, one God, world without end. Amen.

The Epifile. 2 Cor. 6. 1. TE then as workers together with him, befeech you also, that ye receive not the grace of God in vain. (For he faith, I have heard thee in a time accepted, and in the day of falvation have I fuccoured thee: behold, now is the acbehold, now is cepted time: the day of falvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourfelves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in firipes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghoft, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and difhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chaftened, and not killed; as forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he faid, If thou be the Son

motions in righteourners and of God, command that there stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and fetteth him on a pinnacle of the temple, and faith unto him, if thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, left at any time thou dath thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth. him all the kingdoms of the world, and the glory of them; and faith unto him, All thefe things will I give thee, if thou wilt fall down and worship me. Then faith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only Then the devil shalt thou ferve. leaveth him, and behold, angels came and ministered unto him.

> The Second Sunday in Lent. The Collect.

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Lmighty God, who A that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our fouls, that we may be defended from all advertities which may happen to the body, and from all evil thoughts which may affault and hurt the foul, through Jefus Christ our Lord. Amen.

The Epifile. 1 Theff. 4. 1. JE beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to.

walk, and to pleafe God, fo ye would abound more and more. For ye know what commandments we gave you by the Lord Jefus. For this is the will of God, even your fanctification, that ye should abstain from fornication; that every one of you should know how to proffes his veffel in fanctification and honour; not in the luft of concupiscence, even as the Gentiles, which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all fuch, as we also have forewarned you, and teltified. For God hath not called us unto uncleanness, but unto holinefs. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

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The Gofpel. S. Matth. 15. 21. TESUS went thence, and departed into the coafts of Tyre and Sidon. And behold a woman of Canaan came out of the fame coasts, and cried unto him, faying, Have mercy on me, O Lord, thou Son of David; my daughter is grieveously vexed with a devil. But he answered her not a word. And his disciples came and befought him, faying, Send her away for the crieth after us. But he answered and faid I am not fent, but unto the loft fheep of the house of Israel. Then came the and worthipped him, faying, Lord, help me. But he answered and faid, It is not meet to take the children's bread, and to cast it to dogs. And she faid, Truth, Lord; yet the dogs eat of the crumbs which fall from their mafter's table. Then Jefus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lem.
The Collett.

WE besech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our desence against all our enemies, through Jesus Christ our Lord. Amen.

The Epifle. Ephel. 5. 1. BE ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himfelf for us, an offering and a facrifice to God for a sweet-smelling favour. But fornication, and all uncleannels, or coveteoulnels, let it not be once named amongst you as becometh faints; neither filthiness, nor foolish talking, nor jefting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were fometimes darkness, but now are ye light in the Lord : walk as children of light; (for the fruit of the spirit is in all goodnefs, and righteoufnefs, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in fecret. But all things that are reproved are made manifest by the light: for whatfoever doth make manifest, is light. Where-

fore

fore he faith, Awake thou that fleepest, and arise from the dead, and Christ shall give thee

light.

The Gofpel. S. Luke 11. 14. IESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb fpake; and the people wondered. But fome of them faid, He casteth out devils through Beelzebub, the chief of the devils, and others tempting him, fought of him a fign from heaven. But he knowing their thoughts, faid unto them, Every kingdom divided against itself, is brought to defolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye fay that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your fons catt them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a firong man armed keepeth his palace, his goods are in peace; out when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trufted, and divideth his spoils. He that is not with me, is against me : and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man he walketh through dry places, feeking reft; and finding none, he faith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him feven other spirits more wicked than himfelf; and they enter in, and dwell there; and the last state of that man is

worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

The fourth Sunday in Lent.

GRant, we befeech thee, Almighty God, that we, who for our evil deeds, do worthily deferve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epifle. Gal. 4. 21.

"ELL me, ye that defire to be under the law, do ye not hear the law? For it is written, that Abraham had two fons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh ; but he of the free-woman, was by promife. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate hath many more children than the which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flefh, persecuted him that was born it fe ed e ed. ed of la ly er-ic. ot n, he er of significant it is and the sit of the sit

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after the spirit; even so it is now. Nevertheles, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-women, but of the free.

The Gofpel. S. John 6. 1. IESUS went over the fea of Galilee, which is the fea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jefus went up into a mountain, and there he fat with his disciples. And the passover, a of the Jews was nigh. When Jefus then lift up his eyes, and faw a great company come unto him, he faith unto Philip, Whence shall we buy bread that thefe may eat? (And this he faid to prove him; for he himfelf knew what he would do.) Philip answered him, Two hun-dred peny-worth of bread is not fufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here, which hath five barleyloaves, and two small fishes: but what are they among fo many? And Jefus faid, Make the men fit down. Now there was much grafs in the place. So the men fat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were fat down, and likewife of the fifthes, as When much as they would. they were filled, he faid unto his disciples, Gather up the fragments that remain, that nothing be loft. Therefore they gathered

them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lenr.
The Collett.

WE befeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The Epifile. Heb. 9. 11. HRIST being come an high A Priest of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to fay, not of this building: neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained erernal redempilon for us. For if the blood of bulls and of goats, and the alhes of an helfer fprinkling the unclean, fanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit of-fered himfelf without frot to God, purge your confcience from dead works to ferve the fiving God? And for this cause he is the mediator of the new testa-ment, that by means of death for the redemption of the tranfgreffions that were under the first testament, they which are called might receive the promife of eternal inheritance.

The Gospel. S. John 8. 46.

JESUS said, Which of your convinceth me of sin? and say the truth, why do ye

God, heareth God's words: yel therefore hear them not, because ye are not of God. answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and haft a devil? Jefus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I feek not mine own glory; there is one that feeketh and judgeth. Verily, verily I fay unto you, If a man keep my faying, he shall never see death. Then faid the Jews un-to him, Now we know that thou haft a devil. Abraham is dead, and the prophets; and thou fayeft, If a man keep my faying, he shall never take of death. Art then greater than death. Art thou greater than our Father Abraham which is dead? and the prophets are dead: whom makeft thou thyfelf? Jesus answered, If I ho-nour myself, my honour is nothing; it is my Father that henoureth me, of whom ye fay that he is your God: yet ye have not known him: but I know him: and If I should fay, I know him not, I shall be a liar like unto you; but I know him, and keep his faying. Your father Abraham rejoiced to fee my day; and he saw it, and was glad. Then said the Jews unto glad. Then faid the Jews him, Thou art not yet fifty years him, Thou feen Abraham? Jefus faid unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jefus hid himfelf, and went out of the temple.

The Sunday next before Eafter. The Collect.

A Lmighty and everlasting God, who of thy tender love towards mankind, haft fent I necent blood. And they faid,

not believe me? He that is off thy Son our Saviour Jesus Christ, to take upon him our flesh, and to fuffer death upon the crofs, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of hispatience, and also be made pattakers of his refurrection, through the same Jesus Christ our Lord. Amen.

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The Epifle, Phil. 2. 5. ET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a fervant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became ohedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name: that at the name of fefus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jefus Chrift is Lord, to the glory of God the Father.

The Gofpel. S. Matth. 27. 1. WHEN the morning was and elders of the people took counfel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he saw that he was condemned, repented himself; and brought again the thirty pieces of filver to the chief priefts and elders, faying, I have finned, in that I have betrayed the in-

What is that to us? fee thou to that. And he cast down the pieces of filver in the temple, and departed, and went and hanged himfelf. And the chief priefts took the filver peices, and faid, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this, day, (Then was fullfilled that which was fpoken by Jeremy the pro-phet, faying, And they took the thirty pieces of filver, the price of him that was valued, whom they of the children of Ifrael did value, and gave them for the potters field, as the Lord appointed me.) And Jefus stood before the governor; and the governor afked him, faying, Art thou the king of the Jews? And Jefus faid unto him, Thou fayest. And when he was accufed of the chief priefts and elders, he answered nothing. Then faith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, ir somuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barab-bas. Therefore when they were gathered together, Pilate faid unto them, Whom will ye that I release unto you? Barrabbas? or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was let down on the judgmentfeat, his wife fent unto him, Taying, Have thou nothing to do with that just man: for I have

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fuffered many things this day in a dream because of him. But the chief priefts and elders perfuaded the multitude that they should ask Barabbas, and deftroy Jesus. The governor an-fwered and said unto them, Whether of the twain will ye that I release unto you? They faid, Barabbas. Pilate faith unto them, What shall I do then with Jesus, which is called Christ? They all fay unto him, Let him be crucified. And the governor faid, Why, what evil hath he done? But they cried out the more, faying, Let him be crucified. When Pilate faw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the mulitude, faying, I am innocent of the blood of this just person i fee ye to it. Then answered all the people, and faid, His blood he on us and on our children. Then releafed he Barabbas unto them : and when he had fcourged Jefus, he delivered him to be crucified. Then the foldiers of the governor took Jefus into the common hall and gathered unto him the whole band of foldiers. And they stripped him, and put en him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head: and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! and they spit upon him, and took the reed, and smote him on took the reed, and imote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his crofs.

crofs. And when they were come unto a place called Golgotha, that is to fay, a place of a fcull, they gave him vinegar to drink, mingled with gall: and when he had tafted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there: and fet up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him : one on the right hand, and another on the left. And they that paffed by reviled him, wagging their heads, and laying, Thou that degroyeft the temple, and buildeft it in three days, fave thyfelf : if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, faid, He faved others, himfelf he cannot fave: if he be the King of Ifrael, let him now come down from the cross, and we will believe him. He trufted in God; let him deliver him now. if he will have him: for he faid, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the fixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, faying, Eli, Eli, lama Jabashibani? that is to fay, My God, my God, why haft thou forfaken me? Some of them that stood there, when shey heard that, faid, This man calleth for Elias. And straightway one of them ran, and took me, and my fury it upheld me.

a spunge, and filled it with finegar, and put it on a reed, and gave him to drink. The rest faid, Let be, let us fee whether Elias will come to tave him. Jefus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottem: and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of faints which flept arose, and came out of the went into the holy city, and wany, Now graves after his refurrection, and when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done they feared greatly, faying, Truly this was the Son of God.

Monday before Eafter.

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For the Epiftle. Ifai. 63. 1. HO is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in may fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help: and I wondered that there was none to uphold: therefore mine own

l arm brought falvation unto

And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lerd hath bestowed on us, and the great goodness towards the house of Ifrael, which he hath bestowed on them, according to his mer-cies, and according to the multude of his loving kindnesses. For he faid, Surely they are my people, children that will not lie: fo he was their Saviour. all their affliction he was afflicted, and the angel of his prefence fayed them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and Then he fought against them. he remembered the days of old, Mofes and his people, faying, Where is he that brought them up out of the fea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them to make himfelf an everlafting name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beaft goeth down into the valley, the spirit of the Lord caused him to reft; so didst thou lead thy people to make thyfelf a glorious name. Look down from heaven, and hehold from the habitation of thy holiness and of thy glory: where is thy zeal and thy firength, the founding of thy bowels, and of thy mercies towards me? Are they

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restrained? Doubtless, show art our Father, though Abraham be ignorant of us, and Ifrael acknowledge us not: Thou O Lord, art our Father, our Redeemer, thy Name is from ever-lafting. O Lord, why hast thou lafting. made us to err from thy ways? and hardened our hearts from thy fear? Return for thy vant fake, the tribes of thine The people of the inheritance. holiness have possessed it but a little wkile : our adversaries have trodden down thy fanctuary. We are thine: thou never bareft rule over them; they were not called by thy name.

The Gofpel. S. Mark 14. 1. A Free two days was the feath of the paffover, and of unleavened bread : and the chief priefts and the scribes fought how they might take him by craft and put him to death. But they faid, Not on the feast-day left there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he fat at meat, there came a woman having an alabafter-box of ointment of spikenard, very precious, and the brake the box and poured it on his head. there were some that had indignation within themselves, and faid, Why was this wafte of the ointment made? for it might have been fold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whenfoever ye will ye may do them good; but me done what she could: she is the is Verily body to the burying.

I fay unto you, Wherefoever this, Gospel shall be preached Wherefoever throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he fought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he send-eth forth two of his disciples, eth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wherefoever he shall go in, say ye to the good man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room surnished, and prepared, there make ready for us. pared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the paffover. And in the evening he cometh with the twelve. And as they fat, and did eat, Jefus faid, Verily I fay unto you, One of you which eateth with me, shall betray me. And they began to be forcewing. gan to be forrowful, and to fay and another faid, Is it I? And ne answered and faid unto them, It is one of the twelve that dippeth with me in the difh. The Son of man indeed goeth, as it is written of him: but we to that man by whom the Son of man is betrayed! good

were it for that man if he had. never been born! And as they did ear, Jesus took bread, and bleffed, and brake it, and gave to them, and faid, Take eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he faid unto them, This is my blood of the new testament, which is fied for many. Verily I fay unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had fung an hymn, they went out into the mount of Olives. And Jefus faith unto them, All ye shall be offended because of me this night: for it is written, I will finite the shepherd, and the sheep shall be scattered. But after that I am rifen, I will go before you into Gahlee, But Peter faid unto him, Although all shall be offended, yet will not I. And Jefus faith unto him, Verily I fay unto thee, That this day, even in this night before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, if I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethfemane: and he faith to his disciples, Sit ye here while I shall pray. And he taketh with him, Peter, and James, and John, and began to be fore amazed, and to be very heavy, and faith unto them My foul is exceeding forrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pale from him. And he faid, Abba, Father, all things are possible unto thee

take away this cup from me: nevertheless, not what I will, but what thou wilt. And he come eth and findeth them fleeping, and faith unto Peter, Simon, fleepeft thou? couldeft not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed and spake the same words. And when he returned, he found them afleep again; (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and faith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of finners. Rife up, Let us go; lo, he that betrayeth me is And immediately, at hand. while he yet spake, cometh Judas one of the twelve, and with him a great multitude with fwords and staves from the chief priests, and the scribes, and the And he that betrayed elders. him, had given them a token, faying, Whomfoever I shall kifs, that same is he; take him, and lead him away fafely. And as foon as he was come, he goeth ftraightway to him, and faith, Mafter, mafter; and kiffed him. And they laid their hands on him, and took him. And one of them that stood by, drew a fword, and smote a servant of the high priest, and cut off his And Jefus answered and faid unto them, Are ye come out as against a thief, with fwords and with staves to take I was daily with you in me? the temple, teaching, and ye took me not: but the scriptures must be fulfilled. And they all forfook him, and fled. And there followed him a certain

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young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jefus away to the high prieft; and with him was afsembled all the chief priests, and the elders, and the scribes: And Peter followed him afar off, even into the palace of the high priest: and he fat with the fervants, and warmed himself at the fire. And the chief priefts and all the council fought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him fay, I will deftroy this temple that is made with hands. build another made without hands. But neither and within three days I will witness agree together. And the high priest stood up in the midft, and asked Jesus, faying, Answerest thou nothing? what is it which these witness against thee? But he held his peace and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the blessed? And Jefus faid, I am; and ye shall fee the Son of man fitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and faith, What need we any further witnesses? ye heard the blasphemy: thinle ye? And they all what thinle ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face. and to buffet him, and to fay unto him, Prophefy; and the fervants did firike him with the palms

Peter was beneath in the palace, there cometh one of the maids of the high priest; and when the faw Peter warming himfelf, the looked upon him, and faid, And thou also wast with Jesus of Nazareth. But he denied, faying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid faw him again, and began to fay to them that flood by, This is one of them. And he denied it again. And a little after, they that flood by, faid again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus faid unto him, Refore the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

For the Epifle. Ifai. 50, 5. HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the fmiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I fet my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord. God will help me; who is he that shall condemn me? Lo,

Tuesday before Eafter.

they all shall wax old as a garment: the moth shall eat them
up. Who is among you that
feareth the Lord, that obeyeth
the voice of his servant, that
walketh in darkness, and hath
ao light? let him trust in the
Name of the Lord, and stay upon his God. Behold, all ye that
kindle a fire, that compass yourselves about with sparks; walk
in the light of your fire, and in
the sparks that ye have kindled.
This shall ye have of mine
hand, ye shall lie down in forrow.

The Gospel. S. Mark 15. 1. AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, faid unto him, Thou fayest it. And the chief priefts accused him of many things: but he answered nothing. And Pilate asked him again, faying, Answerest thou nothing? behold, how many things they witness against thee. But Jefus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner whomsoever they defired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to defire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jewa? (for he knew that the chief priests had delivered him for envy.) But the chief priests moved the peo-ple, that he should rather releafe Barahas unto them. And I his left. And the Scripture was Pifate answered, and said again unpo them, what will ye then that I hall do unto him whom pe call the King of the Jews? and they cried out again, Cruci-fy him. Then Pilate faid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And to Pilate willing to content the people, released Barabhas unto them, and delivered Jefus, when he had scourged him, to be crucified. And the foldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to falute him, Hail, King of the Jews! And they smote him on the head with a reed, and did fpit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his crofs. And they bring him unto the place Golgotha, which is, being interpreted, The place of a fcull. And they gave him to drink, wine mingled with myrth; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the the third hour, and they crucified him. And the superscription of his acculation was written o-THE KING OF THE ver, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on

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reeafe fulfilled, which fath, And he was numbered with the tranfgreffors. And they that paffed by railed on him, wagging their heads, and laying, Ah, thou that destroyest the temple, and buildest it in three days, fave thyfelf and come down from the crofs. Likewife also the chief priests mocking, said among themselves, with the scribes, He faved others; himself he cannot fave, Let Christ the King of Iliael descend now from the cross, that we may fee and believe. And they that were crucified with him, reviled him. And when the fixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour lefus cried with a loud voice, faying, Eloi, Eloi, lama fabachtbani? which is, being interpreted, My God, my God, why haft thou forfaken me ? and some of them that flood by, when they heard it, faid, Behold he calleth Elias. And one ran, and filled a fpunge full of vinegar, and put it on a reed, and gave him to drink, faying, Let alone; let us fee whether Elias will come to take him down. And Jefus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he fo cried out, and gave up the ghoft, he faid, Truly, this man was the Son of God.

Wednefday before Eafter. W Here a testament is, there must also of necessity be the death of the testator: for a testament is of force after m are dead; otherwise it is of no ftrength ftrength at all whilft the teftator liveth. Whereupon, neither the first testament was dedicated without blood: for when Mofes had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and fearlet wool, and hyffop, and fprinkled both the book and all the people, faying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he fprinkled likewife with blood both the tabernacle, and all the veffels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better facrifices than thefe. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often as the high priest enter-eth into the holy place every year with blood of others: for then must be often have suffered fince the foundation of the world: but now once in the end of the world, hath he appeared to put away in by the facrifice of himself. And as it is appointed unto men once to die, but after this the judgment: fo Christ was once offered to bear the fins of many; and unto them that look for him, shall he appear the second time without fin unto salvation.

The Gospel. 5. Luke 22. 1.

called the Paffover. And the

chief priefts and fcribes fought how they might kill him; for they feared the people. Then entered Satan into Judas, for-named Iscarios, being of the number of the twelves, and he went his way, and communed with the chief priefts and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promifed, and fought epportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the paffover must be killed. And he fent Peter and John, faying, Go and prepare us the paffover, that we may eat. And they faid unto him, Where wilt thou that we prepare? And he faid unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in; and ye shall fay unto the good-man of the house, The Master faith unto thee, Where is the guest-chamber, where I shall eat the pass-over with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had faid unto them: and they made ready the paffover. And when the hour was come, he fat down, and the twelve Apostles with him. And he faid unto them, With defire I have defired to eat this paffover with you before I fuffer: For I fay unto you, I will not any more cat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and faid, Take this, and No w the feast of unleavened divide it among yourselves: for bread drew nigh, which is I say unto you, I will not drink of the fruit of the vine, until the king-

kingdom of God shall come. And be took bread, and gave thanks, and brake it, and gave unto them, faying, This is my body which is given for you; this do in remembrance of me. Likewife also the cup, after supper, faying, This cup is the new testament in my blood, which is fhed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth, as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the. reatest. And he said unto them, The kings of the Gentiles exercife A lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so : but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth ferve. For whether is greater, he that fitteth at meac, or he that feryether Is not he that fitteth at meat ? but I am among you as he that ferveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me y that ye may eat and drink at my table in my kingdom, and fit on thrones, judging the twelve tribes of Ifrael. And the Lord faid, Simon, Simon, behold; Satan hath defired to have you, that he may fift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted; strengthen thy brethren. he faid unto him, Lord, I am ready to go with thee, both in-

tel.ed

to prison and to death. And he faid, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I fent you without purfe, and fcrip, and thoes, lacked ye any thing ? And they faid, Nothing. Then faid he unto them, But now he that hath a purfe, let him take it, and likewife his fcrip: and he that hath no fword, let him fell his garment, and buy one. For I say unto you, That this that is written, must yet be accomplified in me, And he was reekoned among the transgreffors : for the things concerning me have an end. And they faid, Lord, behold, here are two fwords. And he faid unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he faid unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, faying, Father, if thou be willing, remove this cup from me t nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earneftly; and his fweat was as it were great drops of blood falling down to the ground. And when he role up from prayer, and was come to his disciples, he found them fleeping for forrow, and faid unto them, Why fleep ye? rife and pray, left ye. enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the ewelve, went before them, and drew D 3

near unto fefus to kifs him. But Jefus faid unto him, Judas, betrayest thou the Son of man with a kife? When they which were about him, faw what would follow, they faid unto him, Lord, shall we smire with the fword? and one of them fmote a fervant of the high prieft, and cut off his right ear. And Jefus answered and said; Suffer ye thus far. And he touched his ear, and healed him. Then Jefus faid unto the chief priefts and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with fwords and staves? When I was daily with you in the temple, ye Aretched forth no hands against me: but this is your hour, and the power of darkness. Then sook they him, and led him, and brought him into the high prieft's house: and Peter followed afar off. And when they had kindled a fire in the midft of the hall, and were fet down together, Peter fat down among them. But a certain maid beheld him as he fat by the fire, and earnestly looked upon him, and faid, This man was also with him. And he denied him, faying, Woman, I know him nor. And after a little while another faw him, and faid, Thou art alfo of them. And Peter faid, Man, J. am not. And about the space of one hour after, another confidently affirmed, faying, Of a truth this fellow also was with him; for he is a Galilean. And Peter faid, Man, I know not what thou fayeft. And immediately, while he yet fpake, the oock crow. And the Lord turns ed, and looked upon Peter; and Peter remembered the word of the Lord, how he had faid unto him, Before the cock crow, thou

Svalt deny me thrice. And Peter went out, and wept bitterly, And the men that held Jefus, mocked him, and fmote him; And when they had blindfolded him, they struck him on the face, and asked him, faying, Prophefy, who is it that fmote thee? and many other things blafphemoufly fpake they against him. And as soon as it was day, the elders of the people and the chief priefts and the feribes came together, and led him into their council, faying, Art thou the Chris? tell us. And he faid unto them, If I tell you, ye will not belie ve : and if I also ask you, ye will not anfwer me, nor let me go. Hereafter shall the Son of man fit on the right hand of the power of God. Then faid they all, Art thou then the Son of God? And he faid unto them, Ye fay that I am. And they faid, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Eafter.

The Epifile. 1 Cor. 11. 17k N this that I declare unto you, I praife you not; that ye come together, not for the berter, but for the worfe. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also herefies among you; that they who are approved may be made manifest among your When ye come together therefore into one place, this is not to cat the Lord's supper: For ineating every one taketh before other his own fupper : and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or defpife ye the church of God, and fhame

fhame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered unto you, That the Lord Jefus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and faid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had fupped, faying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whofeever fhall cat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himfelf, and fo let him eat of that bread, and drink of that For he that eateth and cup. drinketh unworthily, eateth and drinketh damnation to himfelf, not difcerning the Lord's body. For this cause many are weak and fickly among you, and many fleep. For if we would udge ourselves, we should not be judged. But when we are judged, we are chaftened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I fet in order when I come.

The Gospel. S. Luke 23. 1.

The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We sound

this fellow perverting the nation, and forbidding to give tri-bute to Cefar, faying, That he himself is Christ a King. And Pilate asked him, faying, Art thou the King of the Jews? And he answered him, and faid, Thou-fayest it. Then faid Pilate to the chief priefts, and to the people, I find no fault in this man. And they were the more fierce, fay-ing, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galive, he asked whether the man were a Galilean. And as foon as he knew that he belonged unto Herod's jurifdiction, he tent him to Herod, who himself was also at Jerusalem at that time. And when Herod, faw Jefus, he was exceeding glad; for he was defirous to fee him of a long feafon, because he had heard many things of him; and he hoped to have feen fome miracle done by him. Then he questioned with him in many words; but he anfwered him nothing. And the chief priefts and fcribes, ftood and vehemently accused him. And Herod with his men of war fet him at nought, and mocked him, and arrayed him in a gorgeous robe, and fent him again to Pilate. And the fame day Pilate and Herod were made friends together; for before they were at enmity between themfelves. And Pilate, when he had called together the chief priefts, and the rulers, and the peo-ple, faid unto them, Ye have brought this man unto me, as one that perverteth the peop and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse hims No, nor yet Herod: for I fent you to him; and lo, nothing: D 4

worthy of death is done unto him. I will therefore chaftise him, and release him. For of neceffity he must release one unto them at the feaft. And they cried out all at once, faying, Away with this man, and release unto us Barabbas: (who for a certain fedition made in the city, and for murder, was caft into prison.) Pilate therefore willing to release Jesus, spake again to them. But they cried, faying, Crucify him, crucify him. And he faid unto them the third time, Why, what evil hath he done; I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he And might be crucified. voices of them and of the chief priefts prevailed. And Pilate gave sentence that it should be as they required. And he re-leafed unto them him that for sedition and murder was cast into prison, whom they had defired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the crofs, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerulem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in the which they shall fay, Bleffed are the barren, and the wombs that never bare, and the paps which never gave fuck. Then shall they begin to fay to the mountains, Fall on us; and to the hills, Cover us. For if they do thefe things in a

green tree, what shall be done in the dry? And there were? alfo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then faid Jefus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided him, faying, He faved others: let him fave himself, if he be Christ the chosen of God. And the foldiers also mocked him, coming to him, and offering him vinegar, and faying, If thou be the King of the Jews, fave thyfelf. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IEWS. And one of the malefactors which were hanged railed on him, faying, If thou be Christ, save thyself and us. But the other answering, rebuked him, faying, Dost thou not fear God, feeing thou art in the fame condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man hath done nothing amis. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jefus faid unto him, Verily, I fay unto thee, To-day shalt thou be with me in paradife. And it was about the fixth hour: and there was darkness over all the earth until the ninth hour. And the fun was darkned, and the vail of the temple was rent in the midft. And when Jefus had cried with a loud voice, he faid, Father, into thy hands I

commend my spirit: and having faid thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that sollowed him from Galilee, stood afar off beholding those things.

Good Friday.

A Lmighty God, we befeech thee graciously to behold this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

A Lmighty and everlafting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who haft made all men, and hatest nothing that theu hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Insidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy slock,

that they may be faved among the remnant of the true if raelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end.

Amen.

The Epifle. Hebr. 10. 1.

THE law having a fhadow of good things to come, and not the very image of the things, can never with those facrifices which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of fins. But in those facrifices there is a remembrance again made of fins every year. For it is not possible that the blood of bulls and of goats fhould take away fins. Wherefore when he cometh into the world, he faith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt - offerings and facrifices for fin thou haft had no pleafure: Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he faid, Sacrifice and offering, and burnt-offerings, and offering for fin thou wouldest not, neither hadft pleasure therein, which are offered by the law; then faid he, Lo, I come to do thy will, O God. He taketh away. the first, that he may establish the fecond. By the which will we are fan Stiffed; through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the fame facrifices, which can neyer take away fins. But this man.

man, after he had offered one facrifice for fins, for ever fac down on the right hand of God; from henceforth expecting till his enemies be made his foot ftool. For by one effering he hath perfected for ever them that are fanctified : whereof the Holy Ghost allo is a witness to us: For after that he had faid before, This is the governme that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their fins and iniquities will Is remember no more. Now where remission of thefe is, there is no more offering for fin, Having therefore, brethren, boldness to enser inco the holieft by the blood of Jefus, by a new and living way, which he hath confecrated for us, through the vail, that is to fay, his fieth: and having an high Priest over the house of God; let us draw near with a true heart, in full afforance of faith, having our hearts fprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promifed:) and let us confider one another to provoke unto love, and to good works; not forfaking the affembling of ourfelves together, as the manner of fome is a but exhorting one another; and fo much the more, as ye fee the day approaching.

The Goffed: S. John 19, 1.

DILATE therefore took Jefus and feourged him. And the foldiers pla thorns, and put it on his head, and they put on him a purple

vent forth again, and fatth unto herny Behold, I bring high forth to you, that we may know that I find no fault in him! Then came fefus forth, warring the crown of thorns, and the purple robe. And Pilare faith unto them, Behold the man! When the chief priess therefore and officers faw him, they cried out, faying, Crucify him, cruciwhim. Pilate faith unto them, Take ye him, and crecify him? for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himfelf the Son of God. When Pi late therefore heard that faying. he was the more afraid; and went again into the judgmentwhence art thou he but Jefus, gave him no answer. Then faith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jefus answered, Thou couldest have no power at all against me except it were given thee from above therefore he that delivered me unto thee hath the greater fin. And from thenceforth Pilate fought to releafe him a but the Jews cried out, faying, If thou let this man thou are not Cefar's friend: Wholoever maketh himfelf a King, speakern against Cular. When Pikne therefore heard that stying, he brought Jetha forth, and fat down in the judgmont-feat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was sted st crown of the preparation of the paffever, and about the fixth hour; and he faith unto the Jews, Be-Jowe I and they fracte him with their hands. Pilate therefore him crucify him. Pilate faith. unto

unto them, Shall I crucify your | faith he to the disciple, Behold King? The chief priefts answered. We have no King but Cefar. Then delivered he him therefore unto them to be crucified: and they took Jefus and led him away. And he bearing his crofs, went forth into a place called, The place of a feull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either fide one, and Jesus in the midst. And Pilate wrote a title, and put it on the crofs; and the writing was JESUS OF NA-ZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jefus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then faid the chief priefts of the Jews to Pilate, Write not, The King of the lews: but that he faid, I am King of the Jews. Pilate answered, What I have written, I have written. Then the foldiers, when they had crucified Jefus, took his garments, and made four parts; to every foldier a part; and also his coat: now the coat was without feam, woven from the top throughout. They faid therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which faith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the folstiers did. Now there stood by the coofs of Jefus, his mother, and his mother's fifter, Mary the wife of Cleophas, and Mary Magdalene. When Jefus therefore faw his mother, and the disciple standing by whom he leved, he faith unto his mother, Woman, behold thy fon, Then

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thy mother. And from that hour that disciple took her unto his own home. After this, Jefus knowing that all things were now accomplished, that the Scripture might be fulfilled. faith, I thirft. Now there was let a veffel full of vinegar: and they filled a fpunge with vinegar, and put it upon hystop, and put it to his mouth. Jefus therefore had received the vinegar, he faid, It is finished : and he bowed his head, and gave up the ghoft. The Jews therefore, because it was the preparation, that the bodies should not remain upon the crofs on the fabbath-day (for that fabbath-day was an high! day) befought Pilate that their legs might be broken, and that: they might be taken away. Then came the foldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jefus, and faw that he was dead already, they brake not his legs. But one of the foldiers with his spear pierced his fide, and forthwith came there our blood and water. And he that faw it bare record, and his record is true: and he knoweth that he faith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture faith, They shall look on him whom they pierced.

> Eafter Even The Collect:

Rant, O Lord, that as we are baptized into the death of thy bleffed Son our Saviour Jefus Chiff; fo by continual mortifying our corrupt affections, we may be buried with him, and

that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The Epifle. 1 S. Pet. 3. 17. T is better, if the will of God be fo, that ye fuffer for welldoing, than for evil-doing. For Christ also hath once suffered for fins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which fometime were disobedient, when once the long-fuffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight fouls, were faved by water. The like figure whereunto, even baptism doth also now fave us, (not the putting away the fifth of the flesh, but the answer of a good conscience towards God) by the resurrec-tion of Jesus Christ; who is gone into beaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jelus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary sitting over-against the sepul-

chre. Now the next day that followed the day of the preparation, the chief priests and Pharifees came together unto Pilate. faying, Sir, we remember that that deceiver faid, while he was yet alive, After three days I will rise again. Command therefore, that the fepulchre be made fure until the third day, lest his difciples come by night, and fleal him away, and fay unto the people, He is rifen from the dead : fo the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as fure as you can. So they went, and made the fepulchre fure, fealing the Rone, and fetting a watch.

EASTER-DAY.

At Morning Prayer, instead of the Psalm [O come let us sing, &c.] these Anthems shall be sung or said.

CHRIST our passover is facrificed for us: therefore let us keep the feast;

Not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of fincerity and truth. 1 Cor. 5.7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him:

For in that he died, he died unto fin once: but in that he liveth, he liveth unto God.

Likewife reckon ye also yourfelves to be dead indeed unto sin s but alive unto God, through Jefus Christ our Lord. Rom. 6, 9.

CHRIST is rifen from the dead: and become the first-fruits of them that slept.

For fince by man came death: by man came also the resurrection of the dead.

For

For as in Adam all die: even fo in Christ shall all be made alive. 1 Cor. 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

Lmighty God, who through A thine only begotten Son Jefus Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly befeech thee, that as by thy special grace preventing us, thou dost put into our minds good defires; fo by thy continual help we may bring the same to good effect, through Jefus Chrift our Lord; who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end. Amen.

The Epiftle. Col. 3. 1.

F ye then be rifen with Christ, feek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things take the wrath of God cometh on the children of difobedience. In the which ye also walked some time, when ye lived in them,

The Gospel. S. John 20. 1. HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the itone taken away from the

fepulchre. Then the runneth and cometh to Simon Peter, and to the other disciple whom Jefus loved, and faith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth. and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did out-run Peter, and came first to the sepulchre: And he stooping down, and looking in, faw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the fepulchre, and feeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he faw, and believed. For as yet they knew not the Scripture. that he must rife again from the dead. Then the disciples went away again unto their own home.

> Monday in Easter-week. The Collett.

A Lmighty God, who through thine only-begotten Son Jefus Chrift haft overcome death. and opened unto us the gate of everlasting life; we humbly befeech thee, that as by thy fpecial grace preventing us, thou dost put into our minds good defires; To by thy continual help we may bring the same to good effect, through Jefus Chrift our Lord who liveth and reigneth with thee and the Holy Ghoft, ever one God, world without end, Amen.

For the Epifile. Acts 10. 34. DETER opened his mouth, and faid, Of a truth I perceive that God is no respecter

of persons; but in every nation, ! he that feareth him, and worketh righteoufness, is accepted with him. The word which God fent unto the children of Ifrael, preaching peace by Jesus Christ: (he is Lord of all) that word, I iay, ye know, which was published throughout all Judea, and began from Galilee, after the Baptifm which John preached: how God anointed Jefus of Nazareth with the Holy Ghoft, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they flew, and hanged on a tree: Him God raifed up the third day; and shewed him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whofoever believeth in him shall receive remiffion of fins.

Behold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three-score surlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said untothem, What manner of communications are these, that ye

have one to another as ye walk. and are fad? And the one of them, whose name was Cleopas, anfwering, faid unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he faid unto them, What things? And they faid unto him, Concerning Jelus of Nazareth, which was a prophet mighty in deed and word. before God and all the people: and how the chief priefts, and our rulers delivered him to be condemned to death, and have erucified him. But we trufted that it had been he which should have redeemed Israel; and belide all this, to-day is the third day fince these things were done. Yea, and certain women also of our company made us aftonished, which were early. at the sepulchre; and when they found not his body, they came, faying, that they had also feen a vision of angels, which faid that he was alive. And certain of them which were with us, went to the fepulchre, and found it even fo as the women had faid; but him they faw not. Then he faid unto them, O fools, and flow of heart to believe all that the prophets have spoken! ought not Christ to have suffered thefe things, and to enter into his glory? And beginning at Moles, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew night unto the village, whither they went; and he made as though he would have gone further: but they constrained him, faying, Abide with us; for it is towards evening, and the day is far fpent. And he went in to tarry with them. And it came to pass, as he fat at meat with them, he took

bread, and bleffed it, and brake, and gave to them. And thou eyes were opened, and tiley knew him; and he vanished out of their fight. And they faid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures And they role up the fame hour, and returned to Jerufalem, and found the eleven gathered together, and them that were with them, faying, The Lord is rifen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuefday in Eafter-wick.

The Collect. Lmighty God who through thy only-begotten Son jefus Christ hast overcome death, and opened unto us the gate of everlatting life; We humbly befeech thee, that as by thy special grace preventing us, thou doft put into our minds good defires; to by thy continual help we may bring the same to good effect, through Jefus Christ our Lord; who liveth and reigneth with thee and the Holy Choft, ever one God, world without end. Amen.

For the Epifile. Acts 13, 26.

MEN and brethren, children
of the stock of Abraham,
and whosoever among you feareth God, to you is the word of
this falvation fent. For they
that dwell at Jerusalem, and
their rulers, because they knew
him not, nor yet the voices of
the prophets which are read every sabbath-day, they have fulfilled them in condemning him.
And though they found no cause
of death in him, yet desired they
Pilate that he should be sain.

And when they had fulfilled all. that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead s and he was feen many days of them which came up with him from Galilee to Jerusalem, who are his witneffes unto the people. And we declare unto you glad tidings, how that the promile which was made unto the fathers, God hath fulfilled the fame unto us their children, in that he hath raifed up Jefus again; as it is also weitten in the fecond pfalm, Thou art my Son, this day have I begotten thee. And as concerning that he railed him up from the dead, now no more to return to corruption, he faid on this wife, I will give: you the fure mercies of David. Wherefore he faith also in another pfalm, Thou shalt not fuffer thine Holy One to fee cor-roption. For David, after he had ferved his own generation by the will of God, fell on fleep, and was laid unto his fathers, and faw corruption: but he whom God raifed again, faw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of fins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Beware therefore left that come upon you which is spoken of in the prophets Behold, ye despifers, and wonder, and perifh's for I work a work in your days, a work which ye shall in no wife believe, though a man declare it unto you.

The Gofpel, S. Luke 24. 36.

And though they found no caute of death in him, yet defired they midft of them, and faith un-Pilate that he should be sain, to them, Peace be unto you. But they

they were terrified and affrighted, and supposed that they had feen a spirit. And he faid unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and fee : for a spirit hath not flesh and bones, as ye fee me have. And when he had thus fpoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he faid unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he faid unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Mofes, and in the prophets, and in the pfalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and faid unto them, Thus it is written, and thus it behoved Christ to fuffer, and to rife from the dead the third day; and that re-pentance and remission of sins should be preached in his Name among all nations, beginning at Jerufalem. And ye are witnesses of these things.

The first Sunday after Easter.
The Collett.

A Lmighty Father, who hast given thine only Son to die for our fins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord, Amen.

The Epifile. 1 S. Johns. 40 Hatfoever is born of God, y overcometh the world; and this is the victory that overfaith. Who is he that overcometh the world, but he that believeth that Jefus is the Son of God ? This is he that came by water and blood, even Jefus Christ; not by water only, but by water and blood : and it is the fpirit that beareth witness, because the spirit is truth. For there are three that bear record in heaven, the Father, the Word. and the Holy Ghoft: and thefe three are one. And there are three that bear witness in earth. the spirit, and the water, and the blood: and thefe three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the wirness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19. HE fame day at evening, being the first day of the week, when the doors were flut where the disciples were affembled for fear of the Jews, came Jefus and stood in the midst, and faith unto them, Peace be unto you. And when he had fo faid, he hewed unto them his hands and his fide. Then were the difciples glad when they faw the Lord. Then faid Jefus to them again, Peace be unto you: As my Father hath fent me, even fo fend I you. And when he had

The second and third Sundays after Eafter.

faid this, he breathed on them, I and faid unto them, Receive ye the Holy Ghost: Whose-soever fins ye remit, they are remitted unto them; and wholo-foever fins ye retain, they are retained.

The second Sunday after Eafter. The Collect.

Lmighty God, who haft giv-A en thy only Son to be unto us both a facrifice for fin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the bleffed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epifile. 1 S. Pet. 2. 19. PH IS is thank-worthy, if a man for conscience toward God endure grief, fuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and fuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also fuffered for us, leaving us an example, that ye fhould follow his steps: who did no fin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffer-ed, he threatened not; but committed himself to him that judgeth righteoufly: who his own felf bare our fins in his own body on the tree: that we being dead to fin, should live unto righteoufness; by whose stripes ye were healed. For ye were as sheep going aftray: but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11. ESUS faid, I am the good giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The bireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my theep, and am known of mine. As the Father knoweth me, even fo know I the Father : and I lay down my life for the fheep. And other fheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

The third Sunday after Eafter. The Collett.

Lmighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteouines; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all fuch things as are agreeable to the fame, through our Lord Jefus Chrift. Amen.

The Epifle. 1 S. Pet. 2. 11. D Early beloved, I befeech you as strangers and pilgrims, abstain from fleshly lusts, which war against the foul; having your convertation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the king, as supreme; or unto governors, shepherd: the good shepherd as unto them that are fent by him

him for the punishment of evildoers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men : as free, and not using your liberty for a cloke of maliciousness; but as the fervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16. ESUS faid to his disciples, A little while and ye shall not lee me ; and again, a little while and ye shall see me : because I go to the Father. Then faid fome of his disciples among themselves, what is this that he faith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They faid therefore, What is this that he faith, A little while? we cannot tell what he faith. Now Jefus knew that they were defirous to alk him, and faid unto them, Do ye enquire among yourselves of that I faid, A little while and ye shall not see me; and again, a fittle while and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be forrowful but your forrow shall be turned into joy. A woman when the is in travail hat! Grrow, because her hour is come : but as soon as the is delivered of the child, the remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have forrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Eafter. The Collett.

Almighty God, who alone

and affections of finful men; Grant unto thy people, that they may love the thing which thou commandest, and defire that which thou doft promife: that fo among the fundry and manifold changes of the world, our hearts may furely there be fixed, where true joys are to be found, through Jefus Christ our Lord. Amen.

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The Epiftle. S. James. 1. 17. Very good gift and every per-L feet gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, flow to speak, flow to wrath: for the wrath of man worketh not the righteourners of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meeknels the ingrafted Word, which is, able to fave your fouls.

The Gospel. S. John 16. 5. ESUS faid unto his disciples, Now I go my way to him that fent me; and none of you asketh me, Whither goest thou? But because I have faid these things unto you, forrow bath. filled your heart. Neverthelefs, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if depart, I will fend him unto you. And when he is come, he will reprove the world of fin, and of righteourners, and of judgment: of fin; because they believe not on me: Of righteoufness: because I go to my Father, and ye fee me no more: Of canst order the unruly wills judgment; because the prince

of this world is judged. I have yet many things to fay unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself; but whatfoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore faid I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday ofter Lafter.

O Lord, from whom all good things do come; Grant to us thy humble fervants, that by thy holy inspiration we may think those things that be good, and by thy merciful ruiding may perform the same, through our Lord Jesus Christ.

our Lord Jesus Christ. Amen.
The Epiffle. S. James 1. 22.
By doers of the word, and not hearers only, deceiving your ownfelves. For if any be a hearer of the word, and not a doer, he as like unto a man beholding his natural face in a glass for he beholdeth himself, and goeth his way, and firaightway forgetteth what manner of man he was. But whofo looketh into the perfect law of liberty, and continueth therein: he being not a forgetful hearer, but a door of the work; this man shall be bleffed in his deed, If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To vifit the fatherless and witdows in their affliction, and to keep himfelf unspoted from the world.

The Gofpel. S. John 16. 23. VErily, verily, I fay unto you, Whatfoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Aik, and ye shall receive, that your joy may be full. Thefe things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I fay not unto you, That I will pray the Father for you: for the Father himfelf loveth you, behave believed that I came out from God. I came forth from the Pather, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb: Now are we fure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camen forth from God. Jefus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shalf be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

The Ascension-day.

GRANT, we beleech thee,
Almighty God, that like as
we do believe thy only-begotten
Son our Lord Jejus Christ to
have ascended into the heavens;
so we may also in heart and
mind

mind thither afcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. Amen.

For the Epifile. Acts 1. 1.

HE former treatife have I made, O. Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoft had given commandments unto the Apostles whom he had chosen: to whom also he shewed himfelf alive after his paffion, by many infallible proofs, being feen of them forty days, and fpeaking of the things pertain-ing to the kingdom of God: and being affembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, faith he, ye have heard of me. For John truly baptized with water: but ye shall be baptized with the Holy Ghoft not many days hence. When they therefore were come together, they afked of him, faying, Lord, wilt thou at this time restore again the Kingdom to Ifrael? And he faid unto them, It is not for you to know the times or the feafons, which the Father hath put in his own power: but ye shall. receive power, after that the Holy Ghost is come upon you. and ye shall be witnesses unto me, both in Jerusalem, and in all Tudea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their fight. And while they looked stedfastly toward heaven, as he went up behold, two men flood by them in white apparel; which also said,

Ye men of Galilee, why fland. e gazing up into heaven? This fame Jefus which is taken up from you into heaven, shall so come in like manner as he have feen him go into heaven.

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The Golpel. S. Mark 16, 14 ESUS appeared unto the eleven, as they fat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had feen him after he was lifen. And he faid unto them, Go ye into all the world, and preach the Gospel to every creature: He that believeth and is baptized, shall be faved ; but he that believeth not, shall be damned. And these figns shall follow them that believe: in my Name shall they cast out devils; they shall speak with new tongues; they shall take up ferpents; and if they drink any deadly thing, it shall not hurt them : they shall lay hands on the fick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and fat on the right hand of God. And they went forth and preached every where, the Lord working with them, and comfirming the word with figns following.

Sunday after Ascension-day.

The Collect.

God the King of glory, who O hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beleech thee, leave us not comfortles; but fend to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Savour Christ is gone before; who liveth and reigneth with thee and the Holy Ghoft, one God, world without end. dues. The

The Epiffle, 1 S. Pet, 4. HE end of all things is at "hand; be ye therefore lober, and watch unto prayer. And charity among yourselves; for charity finall cover the multitude of fins. Use hospitallity one to another, without grudging. As every man hath received the gift, even fo minister the same one to another as good flewards of the manifold grace of God: if any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jefus Christ; to whom be praise and dominion for ever and ever. Amen.

WHEN the Comfor Comforter is come, whom I will fend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the be-ginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the fynagogues: yea, the time cometh, that whofoever killeth you will think that he deeth God service. And these things will they do unto you, because they have not known the Father nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

WHIT-SUNDAY.

GOD, who as at this time, didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the fame Spirit to have a right judg-

ment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jefus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

world without end, Amen. For the Epifile. Acts 2. 1. WHEN the day of Pentecoft was fully come, they were all with one accord in one place: fuddenly there came found from heaven, as of a rushing mighty wind, and it filled all the house where they were fitting. And there appeared unto them cloven tonges like as of fire, and it fat upon each of them : and they were all filled with the Holy Ghoft, and began to fpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them fpeak in his own language. And they were all amazed, and marvelled, faying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Melopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphilia,in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians; we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14, 15.

JESUS said unto his disciples,
If ye love me, keep my
commandments. And I will
pray the Father, and he shall

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eve you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, I will not leave you comfortless; I will come to you. Yet a little while, and the world feeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him. and will manifest myself to him. Judas faith unto him, (not Isca-riot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jefus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my fayings: and the word which you hear, is not mine, but the Father's which fent me. These things have I spoken unto you, being yet pre-fent with you. But the Com-forter which is the Hely Ghost, whom the Father will fend in my Name, he shall teach you all things, and bring all things to your remembrance, wharfoever I have faid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be alraid. Ye have heard how I faid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, be-cause I said, I go unto the Fa-

ther: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might be lieve. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even to I do.

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Monday in Whitfun-week. The Collect.

GOD, who as at this time didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the fame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without epd. Amen.

THEN Peter opened his mouth and faid. Of a truth I mouth and faid, Of a truth I perceive that God is no respecter of persons; but in every nation he that searcth him, and worketh righteousness, is accepted with him. The word which God fent unto the children of Ifrael, preaching peace by Jesus Christ, (he is Lord of all;) that word I say ye know, which was published throughout all Judea, and began from Galilee, after the Baptilin which John preached; how God a-nointed Jesus of Nazareth with the Holy Choft and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are wit-neffes of all things which he did, both in the land of the Jews and in Jerulalem: whom they flow and hanged on a tree: Him God raifed up the third day, and hewed him openly: not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of To him give quick and dead. all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of fins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcifion which believed were aftonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Choft. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that thefe should not be baptized, have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed The Gospel. S. John 3. 16.

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OD fo loved the world, that I he gave his only-begotten Son, that whofoever believe:h in him should not perish, have everlasting life. For God fent not his Son into the world to condemn the world, but that the world through him, might be faved. He that believeth on him, is not condemned; but he that helieveth not, is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, That light is come into the world,

than light, because their deeds were evil. For every one that doeth evil hateth the light; neither cometh to the light, left his deeds should be reproved. But he that doeth truth come h to the light, that his deeds may be made manifest, that they are wrought in God.

> Tuesday in Witsun-week. 7 be Collect.

OD, who as at this time didft teach the hearts of thy faithful people, by the fending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort through the merits of Christ Jesus our Saviour; who liveth and reigneth with thee in the unity of the fame Spirit, one God, world without end. Amen.

For the Epifile. Acts 8. 14. were at Jerusalem, heard that Samaria had received the word of God, they fent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghoft. (For as yet he was fallen upon none of them; only that were baptized in the name of the Lord [efus.] Then laid they their hands on them, and Holy Ghoft. and they received the

The Gofpel. S. John 10. 1. V Erily, verily, I fay unto you, V He that entereth not by the door into the sheepfold, but climbeth up tome other way, the same is a thref and a robber. But he that entereth in by the door, is the shepherd of the theep: To him the porter open-eth; and the theep hear his voice; and he calleth his own and men loved darkness rather I sheep by name, and leadeth them them out. And when he putteth forth his own fheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable fpake Jefus unto them: but they understood not what things they were which he spake unto them. Then faid Jefus unto them again, Verily, verily I fay unto you, I am the door of the sheep, all that ever came before me are thieves and robbers; but the fheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY-SUNDAY. The Collect.

Lmighty and everlasting God, A who hast given unto us thy fervants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We befeech thee that thou wouldeft keep us fledfaft in this faith, and ever more defend us from all adversities; who livest and reignest one God, world without end. Amen.

For the Epifile. Rev. 4. 1. FTER this I looked, and behold a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which faid, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was let in hea- I mus a ruler of the Jews: the

ven, and one fat on the throne; and he that fat, was to look up. on like a jasper, and a-farding ftone: and there was a rainbow round about the throne, in fight like unto an emerald. And round about the throne were four and twenty feats; and upon the feats I faw four and twenty elders fitting clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were feven lamps of fire burning before the throne. which are the feven Spirits of God. And before the throne there was a fea of glass, like unto Crystal; and in the midit of the throne, and round about the throne, were four beafts full of eyes before and behind: and the first beast was like a lion, and the fecond beaft like a calf, and the third beaft had a face as a man, and the fourth beaft was like a flying eagle. And the four beafts had each of them fix wings about him; and they were full of eyes within; and they rest not day and night, faying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beafts give glory and honour and thanks to him that fat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that fat on the throne, and worthip him that liveth for ever and ever; and cast their crowns before the throne, faying, Thou art worthy, O Lord, to receive glory and honour and power: for thou haft created all things, and for thy pleafure they are and were created.

The Gofpel. S. John 3. 1. HERE was a man of the Pharifees named Nicode-



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fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles, that thou doest, except God be with him. Jefus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How ean a man be born when he is old? can he enter the fecond time into his mother's womb, and be born? Jefus anfwered, Verily, verily I fay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I faid unto thee, Ye must be born again: the wind bloweth where it lifteth, and thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth; fo is every one that is bern of the Spirit. Nicodemus answered and faid unto him, How can these things be? Jesus answered and faid unto him, Art thou a mafter of Ifrael, and knowest not these things? Verily, verily I fay unto thee, We speak that we do know, and teffify that we have feen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Mofes lifted up the ferpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.
The Collect.

OGOD, the strength of all them that put their trust ip thee, mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. Amen.

The Epiftle. 1 S. John 4. 7.

Beloved, let us love one an-other: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that Ged fent his only-begotten Son into the world, that we might live through him. Herein is love. not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins. Beloved, if God fo loved us, we ought also to love one another. No man hath feen God at any time. If we love one another God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have feen and do testify, that the Father fent the Son to be the Saviour of the world. Whofoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment;

ment; because as he is, so are we in this world. There is no fear in love; but persect love cafteth out fear ; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first leved us. If a man fay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath feen, how can he love God whom he hath not feen? And this commandment have we from him, That he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19. HERE was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of fores, and defiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his fores. And it came to pass that the beggar died, and was carried by the angels into Abraham's holom: the rich man also died and was buried; and in hell he lift up his eyes, being in torments, and feeth Abraham afar off, and Lazarus in his bofom: and he cried and faid, Father Abraham, have mercy on me, and fend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham faid, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: fo that they who would pass from hence to you, cannot; neither can they pass to us, that would

come from thence. Then he faid, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethen; that he may teftify unto them, left they also come into this place of torment. Abraham faith unto him, They have Moses and the prophets; 1:t them hear them. And he faid, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he faid unto him, If they hear not Moses and the prophets, neither will they be perfuaded though one rose from the dead.

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The Second Sunday after Trinity.
The Collect.

OLORD, who never failest to help and govern them whom thou dost bring up in thy stedsaft sear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual sear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epiffle, 1 S. John 3. 13. MArvel not, my brethren, if the world hate you. We know that we have paffed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whofoever hateth his biother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and feeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed,

and in truth. And hereby we know that we are of the truth, and shall affure our hearts before him : for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God: And whatfoever we alk, we receive of him, because we keep his commandments, and do those things that are pleasing in his fight. And this is his commandment, That we should believe en the Name of his Son Jesus Chrift, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

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The Gospel. S. Luke 14. 16. Certain man made a great fupper, and bade many; and fent his fervant at suppertime to fay to them that were bidden, Come, for all things are now ready. And they all with one confent began to make excufe: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: And another faid, I have bought five yoke of oxen, and I go-to prove them; I pray thee have me excused: And another said, I have married a wife, and therefore I cannot come. So that fervant came, and shewed his lord these things. Then the master of the house, being angry, said to his fervant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the fervant faid, Lord, it is done as thou haft commanded, and yet there is room. And the lord faid

unto the fervant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: For I say unto you, that none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.
The Collect.

O LORD, we befeech thee mercifully to hear us; and grant that we, to whom thou haft given an hearty defire to pray, may by thy mighty aid be defended and comforted in all dangers and advertities, through Jefus Christ our Lord. Amen.

The Epifile. 1 S. Pet. 5. 5. A L L of you be subject one with humility; for God refisteth the proud, and giveth grace to the humble. Humble yourfelves therefore unto the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be fober, be vigilant : because your adversary the devil, as a roaring lion, walketh about feeking whom he may devour : whom refift fredfast in the faith; knowing that the fame afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have fuffered a while, make you perfect, stablish, strengthen, settle you: To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

The North drew near unto him all the Publicans and finners for to hear him. And the Pharises and scribes murmured, saying, This man receiveth sinners, and eateth with them, And he spake this parable unto them,

E 2 faying,

faying, What man of you having an hundred theep, if he lofe one of them, doth not leave the ninety and nine in the wildernefs, and go after that which is loft until he find it? And when he hath found it, he layeth it on his shoulders rejoicing: And when he cometh home, he calleth together his friends and neighbours, faying unto them, Rejoice with me, for I have found my fheep which was loft. I say unto you, that likewise joy shall be in heaven over one finner that repenteth, more than over ninety and nine just perions which need no repentance, Either what woman having ten pieces of filver, if the lofe one piece, doth not light a candle, and fweep the house, and seek diligently till she find it? And when the hath found it, the calleth her friends and her neighbours together, faying, Rejoice with me; for I have found the piece which I had loft. Likewife I fay unto you, There is joy in the presence of the angels of God over one finner that repenteth.

The fourth Sunday after Trinity.
The Collect.

God, the protector of all that truft in thee, without whom nothing is firong, nothing is holy; increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jefus Christ's sake our Lord. Amen.

The Epifile. Rom. 8, 18.

Reckon that the fufferings of this prefent time are not worthy to be compared with the glory which that be revealed in us. For the carneft expectation of the creature waiteth for the

manifestation of the fons of God. For the creature was made' fubject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gofpel. S. Luke 6. 36. DE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven ; give, and it shall be given unto you : good measure, pressed down, and fhaken together, and funning over shall men give into your bosom. For with the fame meafure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his mafter: but every one that is perfect shall be as his mafter. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye.? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyfelf beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou fee clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.
The Collett.

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GRANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all goodly quietness, through Jesus Christ our Lord.

The Epiflie. 1 S. Pet. 3. 8. BE ye all of one mind, having compation one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwife, bleffing; knowing that ye are thereunto called, that ye fould inherit a bleffing. For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile: let him eschew evil, and do good : let him feek peace, and enfue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye fuffer for righteoulness fake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Golpel. S. Luke 5. 1.

I'T came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the

hip. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to fink. When Simon Peter faw it, he fell down at Jefus' knees, faying, Depart from me, for I am a finful man, O Lord. For he was aftonished, and all that were with him, at the draught of the fishes which they had taken: and fo was also James and John the fons of Zebadee, who were partners with Simon, And Jefus faid unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their thips to land, they forfook all, and followed him.

The fixth Sunday after Trinity.
The Collect.

God, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epifile. Rom. 6. 3.

NOW ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into

death; that like as Christ was raifed up from the dead by the glory of the Father, even fo we alfo should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of fin might be deftroyed, that henceforth we should not ferve fin. For he that is dead is freed from fin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto fin once: but in that he liveth, he liveth unto God. Likewife recken ye also yourselves to be dead indeed unto fin; but alive unto God, through Jesus Christ our Lord.

The Gofpel. S. Matth. 5. 20. ESUS faid unto his disciples, Except your righteouiness hall exceed the righteourners of the Scribes and Pharifees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was faid by them of old time, Thou shalt not kill: and wholoever shall kill, shall be in danger of the judgment. But I fay unto you, That whofoever is angry with his brother without a cause, shall be in danger of the judgment: and whofeever shall fay to his brother, Raca, shall be in danger of the council: but whofoever shall fay, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and

then come and offer thy gift-Agree with thine adverfary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into-prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

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The fewenth Sunday after Trinity.
The Collett.

L who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epifle. Rom. 6. 19. Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members fervants to uncleanness, and to iniquity, unto iniquity; even so now yield your members fervants to righteousness, unto holiness. For when ye were the fervants of fin, ye were free from righteoufnefs. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from fin, and become fervants to God, ye have your fruit unto holinefs, and the end everlafting life. For the wayes of fin is death: but the gift of God is eternal life, through Jefus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them, I have compassion on the multitude, because they have

now been with me three days, and have nothing to eat : and if I fend them away fasting to their own houses, they will faint by the way; for divers of them came from !ar. And his disciples answered him, From whence can a man fatisfy thefe men with bread here in the wildernes? And he asked them, How many loaves have ye? And they faid, Seven. And he commanded the people to fit down on the ground: and he took the feven loaves, and gave thanks, and brake, and gave to his disciples to fet before them; and they did fet them before the people. And they had a few small fishes: and he bleffed, and commanded to fet them also before them. So they did eat, and were filled: and they took up of the broken meat that was left feven baskets. And they that had eaten were about four thousand: And he fent them away.

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The eighth Sunday after Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jefus Christ our Lord. Amen.

Rethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also gloristed together.

The Gofpel. S. Matth. 7. 15.

BEWARE of falle prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thiftles? Even fo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the Wherefore by their fruits ye shall know them. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The ninth Sunday after Trinity.
The Collect.

GRANT to us, Lord, we befeech thee, the Spirit to think and do always such things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

Brethren, I would not that ye should be ignorant how that all our fathers were under the cloud: and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink E 4

the same spiritual drink. they drank of that spiritual rock that followed them: and that rock was Christ. But with many of them God was not well pleafed: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them: as it is written, The people fat down to eat and drink, and rofe up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for enfamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed left he fall. There hath no temptation taken you but fuch as is common to man: but God is faithful, who will not fuffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gofpel. S. Luke 16. T.

TESUS faid unto his disciples,
There was a certain rich
man, which had a steward; and
the same was accused unto him,
that he had wasted his goods
And he called him, and said
unto him, How is it that I hear
this of thee? Give an account
of thy stewardship: for thou
mayest be no longer steward.
Then the steward said within
himself, What shall I do? for

my lord taketh away from me the stewardship; I cannot dig, to beg I am ashamed. I am refolved what to do, that when I am put out of the flewardfhip, they may receive me into their houses. So he called every one of his lord's debtors unto him, and faid unto the first, How much owest thou unto my lord? And he faid, An hundred meafures of oil. And he faid unto him, Take thy bill, and fit down quickly, and write filty. Then faid he to another, And how much owest thou? And he faid, An hundred measures of wheat. And he faid unto him, Take thy bill and write fourfcore. And the lord commended the unjust steward, because he had done wifely: for the children of this world are in their generation wifer than the children of light. And I fay unto you, Make to yourselves friends of the mammon of unrighteoufness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.
The Collect.

Let thy merciful ears, O Lord, be open to the prayers of thy humble fervants; and that they may obtain their petitions, make them to ask such things as shall please thee, thro Jesus Christ our Lord. Amen.

The Epifile, 1 Cor. 12. 1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no manspeaking by the Spirit of God calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Hely Ghost.

Now there are diverfities of gifts, but the fame Spirit. And there are differences of administrations, but the same Lord. And there are divertities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the fame Spirit; to another, faith by the same Spirit; to another, the rift of healing, by the fame Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the felf-fame Spirit, dividing to every man feverally as he will.

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The Gofpel. S. Luke 19 41. A ND when he was come near, he beheld the city, and wept over it; faying, If thou hadft known, even thou, at leaft in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every fide, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that fold therein, and them that bought, faying unto them, It is written, My house is the house of prayer; but ye have made it a den of And he taught daily in thieves. the temple,

The eleventh Sunday after Trinity :.

God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treafure, through Jesus Christ our Lord. Amen.

The Epifile. 1 Cor. 19. 1. Rethren, I declare unto you B the Gospel which I preached unto you, which also you have received, and wherein ye stand; by which also ye are faved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our fins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was feenof Cephas, then of the twelve. After that he was feen of above five hundred brethren at once; of whom the greater part remain unto this prefent, but fome are fallen afleep. After that he was feen of James; then of all the Apostles. And last of all he was feen of me also; as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was beflowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, Therefore whether it were I or they, fo we preach, and fo ye believed.

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The Gofpel. S. Luke 18. Q. ESUS spake this parable unto certain which trufted in inemfelves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharifee, and the other a Publican. The Pharifee stood and prayed thus with himfelf; God, I thank thee that I am not as other men are, extortioners, unjust. adulterers, or even as this Publican : I fait twice in the week, I give tithes of all that I posses. And the Publican standing afar off, would not lift up fo much as his eyes unto heaven, but smo e upon his breaft, faying, God be merciful to me a finner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

The twelfth Sunday after Trinity.
The Coliect.

A Lmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, sorgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

The Epifle. 2 Cor. 3. 4.

SUCH trust have we through
Christ to God-ward: not
that we are sufficient of ourselves to think any thing as of
ourselves; but our sufficiency is
of God: who also hath made us
able ministers of the New Testament, not of the letter, but
of the spirit: for the letter kill-

eth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gofpel. S. Mark 7. 31. TESUS departing from the coasts of Tyre and Sidon, came unto the fea of Galike, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him. And he took him afide from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven, he fighed, and faith unto him, Ephphatba, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loofed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, fo much the more a great deal they published it, and were beyond meafure aftonished, faying, He hath done all things well: he maketh both the deaf

The thirteenth Sunday after Trinity. The Collest.

to hear, and the dumb to speak.

A Lmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beech thee, that we may so faithfully serve thee

The Meeting Sunfarian



LUKE 10. Ver. 30.

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The Merciful Samaritan.



LUKE 10. Ver. 33.

But a certain Samaritan as he jour noyd came where he was broken he san him he had compassion on him thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epiftle. Gal. 3. 16. O Abraham and his feed I were the promises made. He faith not, And to seeds, as of many; but as of one; And to thy feed, which is Christ. And this I fay, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot difannul, that it should make the promise, of none effect. For if the inheritance be of the law, it is no more of promise; but God gave to Abraham by promise. Wherefore then ferveth the law? It was added because of transgreffions, till the should come to whom the promife was made; and it was or-dained by angels in the hand of a mediator. Now a mediator is not a mediator of one : but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded under fin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10, 23.

Beffed are the eyes which fee the things that ye fee: For I tell you that many prophets and kings have defired to fee those things which ye fee, and have not feen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer flood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou?

And he answering faid, Thou shalt love the Lord thy God with all thy heart, and with a'l thy foul, and with all thy ftrength, and with all thy mind; and thy neighbour as thyfelf. And he faid unto him, Thou halt anfwered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jefus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he faw him, he passed by on the other fide. And likewise a Levite, when he was at the place, came and looked on him, and paffed by on the other fide. But a certain Samaritan, as he journeyed, came where he was; and when he faw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and fet him on his own beaft, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the hoft, and faid unto him, Take care of him, and what foever thou fpendeft more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he faid, He that shewed mercy on him. Then faid Jefus unto him, Go, and do thou likewife.

The fourteenth Sunday after Trinity. The Collect.

A Lmighty and everlafting God, give unto us the increase of faith, hope, and charity

rity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epifle. Gal. 5. 16. I Say then, walk in the Spirit, and ye shall not fulfil the !ust of the fiesh. For the fiesh lusteth against the Spirit, and the Spirit against the flesh : and there are contrary the one to the other; fo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are thefe, adultery, fornication, uncleanness, lascivioufnels, idolatry, witchcraft, hatred, variance, emulations, wrath, firife, feditions, herefies, envyings, murders, drunken-ness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longfuffering, gentleness, goodness, faith, meekness, temperance : against fuch there is no law. And they that are Christ's have crucified the flesh with the afsections and lufts.

The Gospel. S. Luke 17. 11. N D it came to pass, as Je-Tus went to Jerusalem, that he paffed through the midit of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and faid, Jelus, Master, have mercy on us. And when he faw them, he faid unto them, Go, flew yourselves unto the priefts. And it came to pass, that as they went, they were cleanfed. And one of them, when he saw that he was heal-

ed, turned back, and with a loud voice glorified God, and tell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jefus answering faid, Were there not ten cleanfed? but where are the nine? There are not found that returned to give glory to God, fave this stranger. And he said unto him, Arife, go thy way, thy saith bath made thee whole.

The fifteenth Sunday after Trinity.

The Collett.

KEP, we befeech thee, O Lord, thy Church with thy perperual mercy: And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epiftle. Gal. 6. 11. VE fee how large a letter I have written unto you with mine own hand. As many as defire to make a fair shew in the flesh, they constrain you to he circumcifed; only left they should suffer persecution for the crofs of Christ. For neither they themselves who are circumeised keep the law; but desire to have you circumcifed, that they may glory in your flesh. But God forbid that I should glory fave in the crofs of our Lord Jefus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcifion availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them and mercy, and upon the Ifrael of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord

elus.

Jesus. Brethren, the grace of our Lord Jesus Christ be with

your spirit. Amen. The Gospel. S. Matth. 6. 24.

No man can ferve two ma-fters : for either he will hate the one, and love the other; or elfe he will hold to the one, and despise the other. Ye cannot ferve God and Mammon, Therefore I fay unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they fow not, neither do they reap, nor gather into barns's yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his flature? And why take ye thought for raiment? confider the lilies of the field how they grow: they toil not, neither do they fpin: and yet I fay unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, faying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all thefe things do the Gentiles feek) for your heavenly Father knoweth that ye have need of all thefe things. But feek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

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The fixteenth Sunday after-

The Collett.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epiftle. Ephef. 3. 13.

Defire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jefus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts. by faith; that ye being rooted' and grounded in love, may be able to comprehend with all faints, what is the breadth, and length, and depth, and height; and to know the love of Chrift, which paffeth knowledge, that ye might be filled with all the tulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the Church by Christ Jefus throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

A N D it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord

law.

faw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still.) And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all; and they glorised God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity. The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epifile. Ephel. 4. 1. Therefore the prisoner of the Lord befeech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-fuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit There is in the bond of peace. one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. r.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, which had the dropfy. And Jesus answering spake unto the lawyers

and Pharifees, faying, Is it lawful to heal on the fabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, faying, Which of you shall have an als, or an ox fallen into a pit, and will not straightway pull him out on the fabba: h-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, faying unto them, When thou art bidden of any man to a wedding, fit not down in the highest room; lest a more honourable man than thou be bidden of him: And he that bade thee and him, come, and fay to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and fit down in the lowest room; that when he that bade thee cometh, he may fay unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that fit at meat with thee. whofoever exalteth himself shall be abased; and he that humbleth himfelf shall be exalted.

The eighteenth Sunday after Trinity. The Collect.

L ORD, we befeech thee, grant thy people grace to withfrand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epifile. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jefus Christ; that in every thing ye are enriched by him in all utterance.

terance, and in all knowledge; even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also contirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gofpel. S. Matth. 22. 34. WHEN the Pharifees had heard that Jefus had put the Sadducees to filence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jefus faid unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy foul, and with all thy mind. This is the first and great commandment. And the fecond is like unto it, Thou shalt love thy neighbour as thyfelf. On these two commandments hang all the law and the prophets. While the Pharifees were gathered together, Jefus asked them, faying, What think ye of Christ? whose son is he? They say unto him, The son of David. He faith unto them, How then doth David in spirit call him Lord, faying, The Lord faid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his fon? And no man was able to answer him a word, neither durst any man, from that day forth, alk him any more questions.

The nineteenth Sunday after Trinity. The Collett.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant

that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

Amen. The Epifile. Ephel. 4. 17. HIS I fay therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the under-flanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not fo learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jefus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lufts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteoufness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and fin not: let not the fun go down upon your wrath: neither give place to the devil. Let him that Itole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are fealed unto the day of redemption. Let all bitterness, and wrath and anger, and clamour, and

evil-

evil-speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another; even as God for Christ's sake

hath forgiven you.

The Gofpel. S. Matth. 9. 1. ESUS entered into a thip, and passed over, and came into his own city. And behold, they brought to him a man fick of the palfy, lying on a bed : and elus feeing their faith, faid unto the fick of the palfy, Son, be of good cheer ! thy fins be forgiven thee. And behold, certain of the scribes said within themfelves, This man blasphemeth. And Jefus knowing their thoughts, faid, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy fins be forgiven thee; or to fay, Arife, and walk? But that ye may know that the Son of man hath power on earth to forgive fins, (then faid he to the fick of the palfy) Arife, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude faw it, they marvelled, and glorified God, which had given fuch power unto men.

The twentieth Sunday after Trinity. The Collect.

Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

The Epifile. Ephef. 5. 15. SEE then that ye walk circumfpectly, not as fools, but as wife, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the
Lord is. And be not drunk with
wine, wherein is exces; but be
filled with the Spirit; speaking
to yourselves in psalms, and
hymns, and spiritual fongs; singing and making melody in your
heart to the Lord; giving thanks
always for all things unto God
and the Father, in the Name of
our Lord Jesus Christ; submiting yourselves one to another in
the sear of God.

The Gofpel. S. Matth, 22. 1.

LESUS faid, The kingdom of heaven is like unto a certain king which made a marriage for his fon, and fent forth his fervants to call them that were bidden to the wedding: and they would not come. Again he fent forth other fervants, faying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his fervants, and entreated them spitefully, and flew them. But when the king heard thereof he was wroth: and he fent forth his armies, and destroyed those murderers, and burnt up their city. Then faith he to his fervants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye fhall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guefts. And when the king came

in to fee the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and soot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but sew are chosen.

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The twenty-first Sunday after Trinity, The Coll. Et.

GRANT, we befeech thee, merciful Lord, to thy faithful people, pardon and peace; that they may be cleanfed from all their fins, and ferve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epiftle. Ephel. 6. 10. MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high pla-Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to fland. Stand therefore, having your leins girt about with truth, and having on the breast-plate of righteousnes; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of falvation, and the fword of the Spirit, which is the word

of God: praying always withall prayer and suplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gofpel. S. John 4. 46. HERE was a certain noble-man, whose for was fick at Capernaum, When he heard that lefus was come out of Judea into Galilee, he went unto him, and befought him, that he would come down and heal his fon; for he was at the point of death. Then faid Jefus unto him, Except ye fee figns and wonders, ye will not believe. The nobleman faith unto him, Sir, come down ere my child die. Jefus faith unto him, Go thy way, thy fon liveth. And the man believed the word that Jefus had spoken unto him, and he went his way. And as he was now going down, his fervants met him, and told him, faying, Thy fon liveth. Then enquired he of them the hour when he began to amend. And they faid unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jefus faid unto him, Thy fon liveth; and himfelf believed, and his whole house. This is again the second miracle that Jefus did, when he was come out of Judea into Galilee.

The swency-second Sunday after Trinity. The Collect.

L ORD, we befeech thee to keep thy houshold the Church in continual godlines; that through

thy protection it may be free | from all advertities, and devoutly given to ferve thee in good works to he glory of thy name, through Jesus Christ our Lord. Amen.

The Epiftle, Phil. 1. 3.

Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy for your fellowship in the Gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jefus Christ: even as it is meet for me to think this of you all, because I have you in my heart, ins much as both in my bonds, and in the defence and confirmation of the Goipel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jefus Chrift. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent: that ye may be fincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gofpel. S. Matth. 18. 21.

PETER faid unto Jesus, Lord, how oft shall my brother fin against me, and I forgive him? till feven time? Jesus faith un-Until seven times; but until seventy times feven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his fervants. And when he had begun to reckon, one was brought unto him, who owed him ten thou-

fand talents. But forafmuch as he had not to pay, his lord commanded him to be fold, and his wife and children, and all that he had, and payment to be made. The fervant therefore fell down and worshipped him, Lord, have patience with me, and I will pay thee all. Then the lord of that fervant was moved with compassion, and loosed him and forgave him the debt. But the fame fervant went out, and found one of his fellow fervants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, faying, Pay me that thou owest. And his fellow-fervant fell down at his feet, and be-fought him, faying, Have pa-tience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-fervants faw what was done, they were very forry, and came and told unto Then his lord, after that he had called him, faid unto him, O thou wicked fervant; I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy sellow-servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewife shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

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The three and twentieth Sunday after Trinity. The Collett.

GOD, our refuge and strength, who art the author of all godlines; Be ready, we befeech thee to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, though Jesus Christ our Lord. Amen.

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The Epifle. Phil. 3. 17.

DRethren, be followers toge-D ther of me, and mark-them who walk fo as ye have us for an enfample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jefus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himfelf.

The Gofpel, S. Matth. 22. 15.

THEN went the Pharifees, and took counsel how they might entangle him in his talk. And they fent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither careft thou for any man: for thou regardest not the perfon of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and faid, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a peny. he faith unto them, Whose is this image and superscription? They fay unto him, Cefar's. Then faith he unto them. Render therefore unto Cefar the l

things which are Cefar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The four and treentieth Sunday after Trinity.

O Lord, we befeech thee abfolve thy people from their
offences; that through thy bountiful goodness we may all be delivered from the bands of those
fins, which by our frailty we
have committed. Grant this,
O heavenly Father, for Jesus
Christ's sake, our blessed Lord
and Saviour. Amen.

The Epifle. Col. 1. 3.

WE give thanks to God, and the Father of our lord the Father of our Lord Jefus Christ, praying always for you; fince we heard of faith in Christ Jesus, and of the love which ye have to all the faints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you. fince the day ye heard of it, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellow-fervant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to defire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleafing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power,

unto

unto all patience and long-fuffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the

faints in light.

The Gofpel. S. Matth. 9. 18. THILE Jefus fpake thefe things unto John's disciples, behold, there came a certain ruler, and worshipped him, faying, My daughter is even now dead; but come and lay thy hand upon her, and the shall live. And Jefus arole, and followed him, and fo did his disciples. And behold a woman which was difeafed with an iffue of blood twelve years, came behind him, and touched the hem of his garment. For the faid within herfelf, If I may but touch his garment, I shall be whole. But fefus turned him about, and when he faw her, he faid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when fesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but fleepeth. And they laughed him to fcorn. But when the people were put forth, he went in and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The towenty-fifth Sunday after Trinity. The Collett.

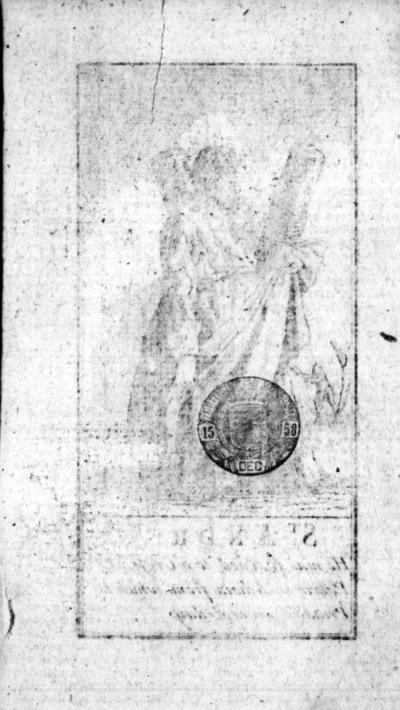
STIR up, we befeech thee, O Lord, the wills of thy faithful people, that they pleateoufly bringing forth the fruit of good works, may of thee be pleateoufly rewarded, through Jefus Christ our Lord, Amen.

For the Epifile. Jer. 23, 5.

DEhold, the days come, faith D the Lord, that I will raise unto David a righteeus Branch, and a King shall reign and profper, and shall execute judgment and justice in the earth. In his days Judah shall be faved, and Ifrael shall dwell safely; and this is his Name wereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Therefore behold, the days come, faith the Lord, that they shall no more fay, The Lord livet h, who brought up the children of Ifrael out of the land of Egypt; but, The Lord liveth, who brought up and who led the feed of the house of Ifrael out of the north-country, and from all countries, whither I had driven them; and they shall dwell in their own land.

The Gofpel. S. John 6. 5.

WHEN Jesus then list up his eyes, and saw a great company come unto him, he faith unto Philip, Whence shall we buy bread that these may eat? And this he faid to prove him: for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his dis-ciples, Andrew, Simon Peter's brother, faith unto him, There is a lad here which hath five barley-loaves, and two fmall fishes: but what are they among fo many? And Jesus said, Make the men fit down. Now there was much grafs in the place. So the men fat down in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were fet down; and likewife of the fishes, as much



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ST ANDREW.

He was fastned to a Crof at? Patrae in A chaia from which he Preached several days much as they would. When they were filled, he faid unto his difriples, Gather up the fragments that remain, that nothing be oft. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had feen the miracle that Jesus did, faid, This is of a truth that prophet which should come into the world.

If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in, to supply so many as are here wanting. And if there he sewer, the overplus may be smitted: Provided, that this last Collest, Epissle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's Day.

A Lmighty God, who didn't give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwich give up ourselves obediently to folfil thy hely Commandments, through the same Jesus Christ our Lord. Amen.

The Epifle. Rom. 10. 9.
If thou that confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteausness, and with the mouth confession is made unto salvation. For the scripture saith, Whosever believeth on him shall not be ashamed. For

there is no difference between the Jew and the Greek: for the same Lord over all his rich unto all that call upon him. For whofoever shall call upon the Name of the Lord shall be faved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how fhall they preach except they be fent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things I But they have not all obeyed the Gospel. For Esaias faith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I fay, Have they not heard? Yes verily, their found went into all the earth, and their words unto the ends of the world. But I fay Did not Ifrael know? First, Mofes faith, I will provoke you to jealoufy by them that are no people, and by a foolish nation l will anger you. But Efaias is very bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me. But to Ifrael he faith, All day long have I stretched forth my hands unto a disobedient and gain-faying people.

The Gospel. S. Matth. 4. 18.

JESUS walking by the sea of Galilee, saw two brethen, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were sishers. And he saith unto them, Follow me, and I will make you sishers of men. And they straightway less their nets and sollowed him. And going on from thence, he saw other two

bre-

brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their sather, mending their nets: and he called them. And they immediatly lest their ship and their sather, and sollowed him.

Saint Thomas the Apofile.

A Lmighty and everliving God who for the more cofirmation of the Faith, did't suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection: Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us O Lord, though the same Jesus Christ; to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore.

Now therefore ye are no more flrangers and foreigners, but fellow-citizens with the faints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himfelf being the chief corner stone; in whom all the building sity framed together, growerh unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Guspel. S. John 20. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore faid unto him, We have seen the Lord. But he faid unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And

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after eight days again, his disciples were within, and Thomas, with them. Then came Jefus, the doors being thut, and flood in the midft, and faid. Peace be unto you. Then faith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my fide; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God. Jefus faith unto him, Thomas, because thou haft feen me, thou haft believed: bleffed are they that have not feen, and yet have believed. And many other figns truly did Jefus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name.

CI

The Conversion of Saint Paul.
The Collett.

OGOD, who through the preaching of the bleffed Aposse Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we befeech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by sollowing the holy doctrine which he taught, through Jesus Christ our Lord. Amer.

A ND Saul yet breathing out threatnings and flaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damas-

sol Semania of son fisheus;

cus; and fuddenly there shined round about him a light from heaven. And he fell to the earth, and heard avoice, faying unto him. Saul, Saul, why perfecuteft thou thou me? and he faid, Who art thou, Lord? and the Lord faid, I am Jesus whom thou perfecutest: It is hard for thee to kick against the pricks. And he trembling and aftonished, said, Lord, what wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, flood speechless, hearing a voice, but feeing no man. And Saul arose from the earth; and when his eyes were opened, he faw no man: but they led him by the hand, and brought him into Damascus. And he was three days without fight, and neither did And there was a eat nor drink. certain disciple at Damascus, named Anamas; and to him faid the Lord in a vision, Ananias. And he faid, Behold, I am here, Lord. And the Lord faid unto him, Arife, and go into the firest which is called Straight, and enquire in the house of Judas for one called Saul of Tarfus: for behold, he prayeth, and hath feen in a vifion a man named Ananias coming in, and putring his hand on him, that he might receive his fight. Then he might receive his fight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy faints at Jerusalem: And here he hath authority from the chief priefts to bind all that call on thy Name. But the Lord faid unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Ifrael. For I will shew

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him how great things he must fuffer for my Name's fake. And Ananias went his way, and entered into the house; and put-ting his hands on him, fald, Erother Saul, the Lord, even lefus that appeared unto thee in the way as thou cameft, hath fent me that thou mightest receive thy fight, and be filled with the Holy Ghoft. And immediately there fell from his eyes as it had been scales: and he received fight forthwith, and arole, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the Ignagogues, that he is the Son of God. But all that heard him were amazed, and faid, Is not this he that destroyed them which called on this Name in Jerusslem, and came hither for that intent, that he might bring them bound unto the chief priests: But Saul increased the more in firength, and con-founded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

PETER answered and said unto Jesus, Behold, we have for aken all, and followed thee a what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have sollowed me in the regeneration, when the Son of man shall fit in the throne of his glory, ye also shall fit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath soriaken houses, or brethren, or fisters, or saher, or mother, or wife or children, or lands, for my Name's sake, shall receive an hundred-sold, and shall inherit sternal life:

But

but many that are first shall be last, and the last shall be first.

The Preference of Christ in the Temple, commonly called, The Purification of Saint Mary, the Virgin.

The Collect.

A Lmighty and everliving God, we humbly befeech thy Majesty, that as thy only-begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epiftle. Mal. 3. 1. Behold, I will fend my mef-fenger, and he shall prepare the way before me : and the Lord whom ye feek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in; behold, he shall come, faith the Lord of hofts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's fope. And he shall fit as a refiner and purifier of filver; and he shall purify the fons of Levi, and purge them as gold and filver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusa-lem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a fwift witness against the forcerers, and against the adulterers, and against false I wearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn afide the stranger from his right, and fear not me, faith the Lord of hofts,

The Gofpel. S. Luke 2, 22, ND when the days of he A purification, according to the law of Moles, were accomplished, they brought him to Jerufalem to prefent him to the Lord: (as it is written in the law of the Lord, every male that openeth the womb, shall be called holy to the Lord;) and to offer a facrifice, according to that which is faid in the law of the Lord, A pair of turtledoves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon: and the fame man was just and devout, waiting for the confolation of Ifrael; and the Holy Ghoft was upon him. And it was revealed unto him by the Holy Ghost, that he should not fee death, before he had feen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and bleffed God, and faid, Lord, now lettest thou thy fervant depart in peace, according to thy word: For mine eyes have feen thy falvation, which thou hast prepared before the face of all people; a light to lighten the Centiles, and the glory of thy people Ifrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon bleffed them, and faid unto Mary his mother, Behold, this child is fet for the fall and rifing again of many in Israel, and for a fign which shall be spoken against; (yea, a sword shall pierce through thy own foul alfo,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetefs, the daughter of Phanuel, of the tribe of Afer; the was of a great age,

22. of he ling to nim to to the in the y male fhall ;) and ording he law turtleigeons, a man e was an was for the nd the by the ld not en the me by : and in the n after n took bleffw letpart in word: hy falprepa-eople; entiles, ple Ifnother Bederled in bearing in William which window fored Morely Long Simed unto and were lucion there d, this rifing nd for ken a-1. The Res (\$150) pierce ,) that hearts re was s, the e tribe at age,

and



ST MATTHIAS.

Hepredoked the Gospel in Ethio pus and suffered Marlyrdoms and was buried there

and had lived with an hufband feven years from her virginity: and the was a widow of about fourfcore and four years, which departed not from the temple, but ferved God with fastings and prayers night and day. And the coming in that instant, gave thanks likewife unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ftrong in spirit, filled with wisdom; and the grace of God was upon him.

> Soint Matthias's Day. The Collect.

Almighty God, who into the place of the traitor Judas, didit choose thy faithful fervant Matthias to be of the number of the twelve Apostles; Grant that thy Church being always preferved from falle Apostles, may be ordered and guided by faithful and true pa-ftors, through Jesus Christ our Lord. Amen.

For the Epifile. Acts 1. 15. N those days Peter stood up in the midft of the disciples, and faid, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghoft by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of inquity; and falling headlong, he burst asunder in the midft, and all his bowels gushed out. And it was known unto all

the dwellers at Jerusalem: insomuch as that field is called in their proper tongue. Aceldama, that is to say the field of blood. For it is written in the book of Pfalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out a-mong us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his refurrection. And they appointed two, Joseph called Barfabas, who was furnamed Justus, and Matthias, And they prayed, and faid, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen : that he may take part of this ministry and apostleship, from which Judas by transgression sell that he might go to his own place. And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven Apostles.

The Gofpel. S. Matth. 11. 25. T that time Jefus answered and faid, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wife and prudent, and hast revealed them unto babes. Even fo, Father, for fo it feemed good in thy fight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, fave the Son, and he to whomfoever the Son will re-veal him. Come unto me, all ye that labour and are heavy laden, and I will give you reft. my yoke upon you, and learn of me; for I am meek and lowly in heart; The Annunciation of the Virgin Mary. S. Mark's day.

heart; and ye firall find reft unto your fouls. For my yoke is cafy, and my burden is light.

The Annunciation of the bleffed Virgin Mary. The Collett.

XIE befeech thee, O Lord. VV pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jefus Christ by the message of an angel; fo by his crofs and paffion we may be brought unto through the same Jesus Christ

our Lord. Amen.

For the Epifile, Ifaiah 7. 10.

Oreover, the Lord spake
again unto Ahaz, saying, Ask thee a fign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz faid, I will not ask, neither will I tempt the Lord. And he faid, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a fign; Behold a virgin shall conceive, and bear a Son, and fhall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gofpel. S. Luke 1. 26. N D in the fixth month the anger Gabriel was fent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose Name was Joseph; of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and faid, Hail, thou that art highly favoured, The Lord is with thee: bleffed art thou among women. And when the faw him, the was troubled at his faying, and cast in her mind what manner of falutation this

should be. And the angel faid unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever; and of this kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and faid unto her, The Holy Ghoft shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy coufin Elizabeth, she hath al'e conceived a fon in her old age: and this is the fixth month with her who was called barren. For with God nothing shall be impossible. And Mary faid, Behold the handmaid of the Lord; beit unto me according to thy word. And the angel departed from her.

> Saint Mark's Day. The Collect.

Almighty God, who haft instructed thy holy Church with the heavenly doctrine of thy Evangelift Saint Mark; Give us grace, that being not like children carried away with every blaft of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epiftle. Ephef. 4. 7. INTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led capti-

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S. LUKE CHAP.I.
The Annunciation of the B. Virgin



LUKE 1. Ver. 28.

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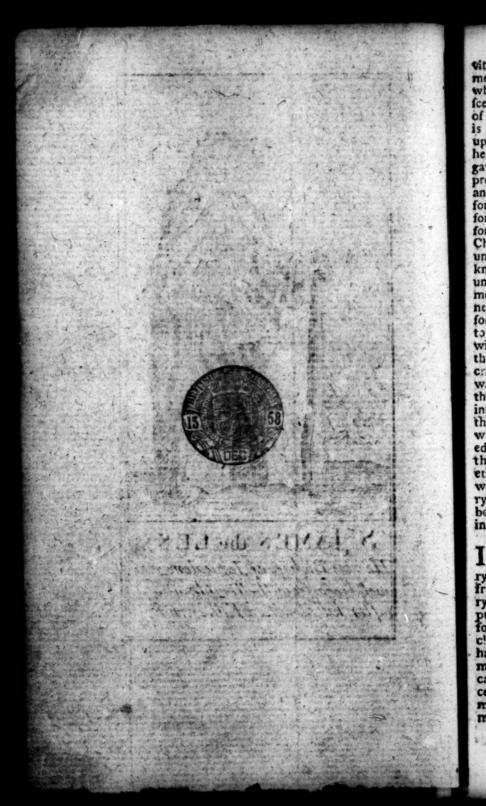


S. PHILIP.

He was at Hisrapolis a City of -Asia first Crucified and then Stoned to death.



SIJAMES the LESS.
He was Bishop of Jerusalem was aust down from the Tomple and after killed with a Fullers club.



city captive, and gave gifts unto men. (Now that he ascended, what is it but that he also defcended first into the lower parts of the earth? He that descended is the fame also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and fome, evangelifts; and fome, paftors and teachers : for the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftines, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint suppli-eth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the

branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; fo fhall ye be my As the Father hath disciples. loved me, fo have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

S. Philip and S. James's Day. The Collett.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christour Lord, Amen.

The Epifite. S. James 1. 1.

JAMES a fervant of God, and of the Lord Jefus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her persect work, that ye may be persect and entire, wanting nothing, I any of you lack wildom, let him.

men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering a for he that wavereth is like a wave of the fea driven with the wind and toffed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unitable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low because as the flower of the grass he shall pass away. For the fun is no fooner rifen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth: fo also shall the rich man fade away in his ways. Bleffed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promifed to them that love him.

The Gospel. S. John 14. 1. ND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me, In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myfelf, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas faith unto him, Lord, we know not whither thou goeft; and how can we know the way? Jefus faith unto him, I am the way, the truth, and the life. No man cometh unto the Father but by me. If ye had known me, ye should have known my Fatheralfo : and from henceforth ye know him, and have feen him, Philip faith unto him, Lord,

thew us the Father, and it fufficeth us. Jefus faith unto him, Have I been so long time with you, and yet haft thou not known me, Philip? He that hath feen me, hath feen the Father; and how fayeft thou then, Shew us the Father? Believeft thou not that I am in the Father, and the Father in me? The words that I fpeak unto you, I fpeak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or elfe believe me for the very works fake. Verily, verily, I fay unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do: because I go unto my Father. And whatfoever ye shall ask in my Name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apofile.

The Collett.

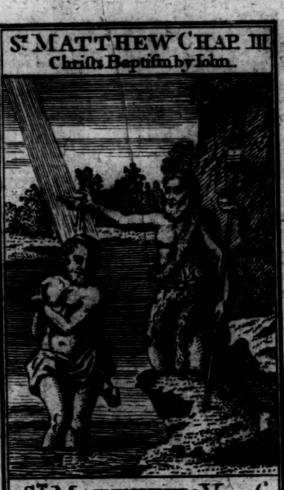
Lord God Almighty, who didft endue thy holy Apostle Barnabas with singular gitts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

our Lord. Amen.

For the Epifile. Acts 11. 22.

Idings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: Who when he came and had seen the grace of God, was glad and exhorted them all that with purpose of heart, they would cleave unto the Lord. For he was a good man and sull of the Holy Ghost, and of faith; and much people

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people was added unto the Lord. Then departed Barnabas to Tarfus for to feek Saul: And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they affembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch: And in these days came prophets from Jerusalem unto Antioch. And there flood up one of them named Agabus, and fignified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cefar. Then the disciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea. Which also they did, and fent it to the elders by the hands of Barnabas and Saul.

The Gofpel. John 15. 12. HIS is my commandment, That ye love one another, as I have loved you. Greater love bath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatfoever I command you. Henceforth I call you not fer-vants; for the fervant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

> Saint John Baptift's Day. The Collect.

Lmighty God, by whose providence thy fervant John Baptist was wonderfully born,

and fent to prepare the way of thy Son our Saviour, by preaching of repentance: Make us fo to follow his doctrine and holy life, that we may truly repent according to his preaching: and after his example constantly speak the truth, boldly rebuke vice, and patiently fuffer for the truth's fake, through Jefus

Christ our Lord. Amen.

For the Epifile. Ifaiah 40. 1. Deople, faith your God. Speak ye comfertably to Jerufalem, and cry unto her, that her warfare is accomplished, to at her iniquity is pardoned: for the hath received of the Lord's hand double for all her fins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the defart a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight. and the rough places plain. And the glory of the Lord shall be revealed, and all fiesh shall fee it together: for the mouth of the Lord hath fpoken it. The voice faid, Cry. And he faid, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it : furely the people is grafs. The grafs withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid; fay unto the cities of Ju-dah, Behold your God. Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward F 3

is with him, and his work before him. He shall feed his slock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are

with young.

The Gofpel. S. Luke 1. 57. E Lifabeth's full time came that The fhould be delivered; and the brought forth a fon. And her neighbours and her counns heard how the Lord had fnewed great mercy upon her; and they rejoiced with her. And it came to pals that on the eighth day they came to circumcife the child; and they called him Zacharias after the name of his father. And his mother answered and faid, Not fo: but he shall be called John. And they faid unto her, There is none of thy kindred that is called by this name. And they made figns to his father how he would have him called. And he asked for a writing-table, and wrote, faying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loofed, and he fpake and praised God. And fear came on all that dwelt round about them: and all thefe fayings were noifed abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, faying, What manner of shild shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghoft, and prophefied, faying, Bleffed be the Lord God of Ifrael; for he hath vifited and redeemed his people, and hath raifed up an horn of falvation for us, in the house of his servant David: as he fpake by the mouth of his holv prophets which have been fince the world began; that we should

be faved from our enemies, and from the hand of all that hate us; to perform the mercy promifed to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might ferve him withour fear, in holiness and righteoutness before him all the days of our life. And thou, Child, that be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of falvation unto his people, by the remission of their fins, through the tender mercy of our God; whereby the dayfpring from on high hath vifited us, to give light to them that fit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew and waxed ftrong in spirit, and was in the deferts till the day of his shewing unto Israel.

Saint Peter's Day.

Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy slock: Make, we beseach thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

For the Epifile. Acts 12. 1.

A BOUT that time Herod the king firetched forth his hands to vex certain of the Church, and he killed James the brother of John with the fword. And because he saw it pleased the Jews, he proceeded

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further to take Peter alfo. Then were the days of unleavened hiead. And when he had appre-hended him, he put him in prifon, and delivered him to four quaternions of foldiers to keep him, intending after Eafter to bring him forth to the people. Peter therefore was kept in prifon: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was fleeping between two foldiers, bound with two chains: and the keepers before the door kept the pri-fon. And behold the angel of the Lord came upon him, and a light thined in the prison: and he smote Peter on the fide, and raifed him up, faying, Arife up quickly. And his chains fell off from his hands. And the angel faid unto him, Gird thyfelf, and bind on thy fandals: And fo he did. And he faith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wift not that it was true which was done by the angel; but thought he faw a vision. When they were past the first and the fecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paffed on through one street: and forthwith the angel departed from him. And when Peter was come to himfelf, he faid, Now I know of a furety that the Lord hath fent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the lews.

The Geffiel. S. Matth. 16. 13.
WHEN Jefus came into the coafts of Cefarea Philippi, he asked his disciples, saying,

Whom do men fay, that I, the Son of man, am? And they faid, Some fay that thou art John the Baptift; some Elias; and others Jeremias, or one of the prophets. He faith unto them, But whom fay ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and faid unto him, Bleffed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unte thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatfoever thou shalt bind on earth, shall be bound in heaven; and whatfoever thou shalt loose on earth, shall be loofed in heaven.

Saint James the Apofile. The Collett.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epifle. Acts 11. 27.

In those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to F 4

fend relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded surther

to take Peter alfo.
The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedee's children with her fons, worshipping him, and defiring a certain thing of him. And he faid unto her, What wilt thou? She faith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. But Jesus an-swered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They fay unto him, We are able. And he faith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with : but to fit on my right band and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jefus called them unto him, and faid, Ye know that the princes of the Gentiles exercife deminion over them, and they that are great exercise au-thority upon them. But it shall not be fo among you: but whofoever will be great among you, let him be your minister; and whofoever will be chief among you, let him be your fervant : even as the Son of man came

not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apofile,
The Collett.

O Almighty and everliving God, who didft give to thine Apostle Bartholomew grace truly to believe, and to preach thy word; Grant, we beferch thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord, Amer.

For the Epifile. Acts 5. 12. DY the hands of the Aposles D were many figns and wonders wrought among the people. And they were all with one acof the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women, infomuch that they brought forth the fick into the streets, and laid them on beds and couches, that at the leaft the shadow of Peter passing by might overshadow some of them, There came also a multitude out of the cities round about unto Jerusalem, bringing fick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. S. Luke 22. 24.

A N D there was also a strife among them which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he

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that is chief, as he that doth ferve: for whether is greater, he that fitteth at meat, or he that ferveth: is not he that fitteth at meat? but I am among you as he that ferveth. Ye are they which have continued with me in my te.nptations: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and fit on thrones judging the twelve tribes of Ifrael.

Saint Matthew the Apostle.
The Collect.

Almighty God, who by thy bleffed Son didft call Matthew from the receipt of cuftom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous defires and inordinate love of riches, and to follow the same thy Son Jesus Christ; who liveth, and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epifile. 2 Cor. 4. 1. Herefore feeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the fight of God. But if our Gospel be hid it is hid to them that are loft: in whom the god of this world hath blinded the minds of them which believe not, left the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your fervants for Jefus' fake. For God, who commanded the light to thine out of darkness, hath thined in our hearts, to give the light of the knowledge of the glory of God in the face of Jefus Chuift.

The Gofpel. S. Matth. 9. 9. A N D as Jefus paffed forth from thence, he faw a man named Matthew fitting at the receipt of custom: and he faith unto him, Follow me. And he arofe, and followed him. And it came to pass as Jesus sat at meat in the house, behold, many publicans and finners came and fat down with him and his And when the Pharidisciples. fees faw it, they faid unto his disciples, Why eareth your Mafter with publicans and finners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are fick. But go ye and learn what that meaneth, I will have mercy, and not facrifice: for I am not come to call the righteous, but finners to repentance.

Saint Michael and all Angels.
The Collett.

Everlasting God, who hast ordained and constituted the services of angels and menin a wonderful order; Mercitully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord Amen.

For the Epifile. Rev. 12.7.

THERE was war in heaven.

Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, the old ferpent called the devil, and Satan, which deceiveth the whole world: he was cast out into the

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earth, and his angels were cast I thee to enter into life halt of out with him. And I heard a loud voice faying in heaven, Now is come falvation and firength, and the kingdom of our God, and the power of his Chrift: for the accuser of our brethren is cast down, which accused them before our God day and night. And they oversame him by the blood of the Lamb, and by the word of their testimony: and they loved not lives unto the death. their Therefore rejoice, ye heavens, and ye that dwell in them. We to the inhabiters of the earth, and of the fea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gofpel. S. Matth, 18. 1. T the same time came the disciples unto Jesus, faying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and fet him in the midft of them, and faid, Verily I fay unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whofoever therefore shall humble himself as this little shild, the same is greatest in the kingdom of heaven. And whoso shall receive one such lit-And tle child in my name, receiveth me. But wholo shall offend one of these little ones which believe in me, it were better for him that a milftone were hanged about his neck, and that he were drowned in the depth of the fea. Wo unto the world because of offences ! for it must needs be that offences come; but wo to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast hem from thee; it is better for

maimed, rather than having two hands or two feet, to be call into everlasting fire: And if cut, and cast it from thee; it is better for thee to enter into life with one eye, rather than hav. ing two eyes, to be cast into hell-fire. Take heed that ye de. fpife not one of these little ones: for I fay unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelift. The Collett.

A Lmighty God, who called Luke the Physician, whole praise is in the Gospel, to be an Evangelift and Phyfician of the foul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the difeates of our fouls may be healed, through the merits of thy Son Jesus Christ our Lord, Amen.

The Epifile: 2 Tim. 4. 5.
WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith :- henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge thall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forfaken me, having loved this present world, and is departed unto Theffalonica; Crefcens to Galatia, Titus unto Dalmatia, Only Luke is with me.

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Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I fent to Ephesus. The cloke that I lest at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also: for he hath greatly withstood our words.

The Gofpel. S. Luke to. 1. HE Lord appointed other feventy also, and fent them two and two before his face into every city and place whither he himself would come. Therefore faid he unto them, The harvest truly is great, but the labourers are few; pray ye there-fore the Lord of the harvest, that he would fend forth labourers into his harvest. Go your ways: behold, I fend you forth as lambs among wolves. Carry neither purfe, nor fcrip, nor shoes: and salute no man by the way. And into whatfoever house ye enter, first fay, Peace be to this house. And if the Son of peace be there, your peace thall rest upon it; if not, it shall turn to you again. And in the fame house remain, eating and drinking fuch things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude,
Apostles.
The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made

an hely temple acceptable unto thee, through Jefus Christ our Lord. Amen.

The Epifile. S. Jude 1. TUDE the fervant of Jefus Christ, and brother of James, to them that are fanctified by God the Father, and preserved in Jefus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common falvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the faints. For there are certain men crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord lefus Christ, I will therefore put you in remembrance, though ye once knew-this, how that the Lord having faved the people out of the land of Egypt, afterward destroyed them that be-And the angels lieved not. which kept not their first estate, but left their own habitation, he hath referved in everlatting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth-for an example, suffering the vengeance of eternal fire. Likewife also these filthy dreamers. defile the flesh, despise dominion, and speak evil of dignities.

The Golpel. S. John 15, 17.

THESE things I command you, That ye love one another. If the world hate you, ye know that it hated me before

it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I faid unto you, The fervant is not greater than the lord. If they have perfecuted me, they will also persecute you; if they have kept my saying, they will keep your's alfo. But all thefe things will they do unto you for my Name's fake, because they know not him that fent me. If I had not some and spoken unto them, they had not had fin; but now they have no cloke for their fin. He that hateth me, hateth my Father alfo. If I had not done among them the works which none other man did, they had not had fin : but now have they both feen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause, But when the Comforter is come, whom I will fend unto you from the Father, even the spirit of truth, which proceedeth from the Father, be shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

> All Saints Day. The Collect.

Almighty God, who hast knit together thine elect in one communion and sellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to sollow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which they hast prepared for them that unseignedly love thee, through Jesus Christ our Lord, Amen,

For the Epiftle. Rev. 7. 2. N D I faw another angel af. A cending from the east, hav. ing the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the fea, faying, Hurt not the earth, neither the sea, nor the trees, till we have fealed the fervants of our God in their foreheads. And I heard the number of them which were fealed; and there were fealed an hundred and forty and four thousand, of all the tribes of the children of Ifrael.

Of the tribe of Juda were feal-

ed twelve thousand.

Of the tribe of Reuben were fealed twelve thousand.

Of the tribe of Gad were feal-

ed twelve thousand.

Of the tribe of Afer were fealed twelve thousand.

Of the tribe of Nephthalim were fealed twelve thousand.

Of the tribe of Manasses were fealed twelve thousand.

Of the tribe of Simeon were fealed twelve thousand.

Of the tribe of Levi were fealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were fealed twelve thousand,

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were fealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round

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about the throne, and about the elders and the four beafts; and fell before the throne on their faces, and worshipped God, saying, Amen: Bleffing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

Jesus feeing the multitudes, went up into a mountain: and when he was fet, his disciples came unto him. And he opened his mouth, and taught them, faying, Bleffed are the poor in spirit: for theirs is the kingdom of heaven. Bleffed are they that mourn: for they shall be comforted. Bleffed are the meek: for they shall inherit the

earth. Bleffed are they which do hunger and thirst after righteourners: for they shall be filled. Bleffed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Bleffed are they which are perfecuted for righteoufness fake: for theirs is the kingdom of heaven. Bleffed are ye when men shall revile you, and perfecute you, and shall fay all manner evil against you falsly for n fake. Rejoice, and be exceed ing glad: for great is your re-ward in heaven: for to perfecuted they the prophets which were before you.

The ORDER for the

Administration of the LORD'S SUPPER, or HOLY COMMUNION.

of O many as intend to be partakers of the bely Communion, hall fig-

And if any of those he an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation he thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby he satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to he in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betweint whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at wariance, he content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself batt offended; and the other party will not be persuaded to a godly unity, but remain still in his frow-ardness and malice: the Minister in that case ought to admit the penitent person to the boly Communion, and not him that is obstinate. Provided that every Minister for epelling any, as is specified in this or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within sourteen days after at the sarthess. And the Ordinary shall proceed against the affending person according to the Canon.

The Table at the Communion-time, baving a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer, with the Collect following; the People kneeling.

heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

A Lmighty God, unto whom all hearts be open, all defires known, and from whom no fecrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

Then fall the Prieft, turning to the people, rebear se diffinally all the TEN COMMANDMENTS: and the people fill kneeling, shall after every Commandment, afk God mercy for their transgression thereof for the time past, and grace to keep the lame for the time to come, as followetb.

Minister.

GOD spake these words and faid, I am the Lord thy God: Thou shalt have none other gods but me.

Resple. Lord, have mercy upin us, and incline our hearts to

ep this law.

Minift. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship

UR Father, which art in I them: for I the Lord thy God am a jealous God, and visit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and fhew mercy unto thoufands in them that love me, and keep my commandments.

mu

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minift. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minift. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou haft to do: but the feventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the ftranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refted the feventh day; wherefore the Lord bleffed the feventh day, and hallowed it.

People. Lord, have mercy up-

on us, and incline our hearts to

keep this law.

Minift. Honour thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minift. Thou shalt not com-

mit adultery.

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People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minift. Thou shalt not steal. People. Lord, have mercy upon us, and incline our hearts to keep this law.

Miniff. Thou shalt not bear false witness against thy neigh-

bour.

People. Lord, have mercy upon us, and incline our hearts to

keep this law.

Minift. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wise, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these swo Collects for the King, the Priest standing as before, and saying,

Let us pray.

A Lmighty God, whose kingdom is everlasting, and
power infinite; Have mercy upon the whole Church, and so
rule the heart of thy chosen servant GEORGE, our King and
Governor, that he (knowing
whose minister he is) may above
all things seek thy honour and
glory: and that we and all his
subjects (duly considering whose
authority he hath) may faithsubjects (duly considering whose
authority he hath) may faithsubjects (duly considering whose
authority he hath) may faithsubjects (duly considering whose
authority he hath) blessed word
and ordinance, through Jesus
Christ our Lord, who with thee

and the Holy Ghoft, liveth and reigneth, ever one God, world without end. Amen.

¶ Or,

and everlafting Lmighty God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doft difpose and turn them as it seemeth best to thy goodly wisdom; We humbly beseech thee so to dispose and govern the heart of GEORGE thy fervant, our King and Governor, that in all his thoughts, words and works, he may ever feek thy honour and glory; and study to preferve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's fake Jefus Christ our Lord. Amen.

Then shall be faid the Collect of the Day. And immediately after the Collect, the Priest shall read the Epifile, faying, The Epifile [or, The portion of Scripture appointed for the Epiftle) is written in the --- Chapter of --- beginning at the --- Verfe. And the Epistle ended, be shall Jay, Here endeth the Epifle. Then shall be read the Gospel, (the people all flanding up,) faying, The Holy Gospel is written in the - Chapter of beginning at the -- Verse. And the Cospel ended, shall be fung or faid the Greed follow-ing, the People fill flanding as before.

I Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jefus Chrift, the only-begotten Son of God begotten of his Father before all worlds, God of God, Light of Light, very God of very God.

begotten

begotten, not made, being of | Then fall the Prieft return to one substance with the Father, by whom all things were made; who for us men, and for our falvation came down from heaven, and was incarnated by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilare. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and fitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghoft, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worthipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism for the remission of fins; And I look for the refurrection of the dead, and the life of the world to come. Amen.

A Then the Curate Shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed : And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony publified; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by bim any thing but what is prescribed in the Rules of this Book, or en-Ordinary of the Place.

Then hall follows the Sermon,

or one of the Homilies already fet forth, or bereafter to be fet forth by authority.

the Lord's Table, and begin the Offervory, Saying one or more of thefe Sentences following, as be thinkerb most convenient in bis discretion.

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ET your light so shine before men, that they may fee your good works, and glorify your Father which is in heaven.

S. Mattb. 5. 16.

Lay not up for yourselves treafures upon earth; where moth and ruft doth corrupt, and where thieves break through and steal: but lay up for yourfelves treasures in heaven, where neither moth nor ruft doth corrupt, and where thieves do not break through nor steal. S. Matth. 6. 19, 20.

Whatfoever ye would that men should do unto you, even fo do unto them; for this is the law and the prophets. S. Mattb.

7. 12.

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that deeth the will of my Father which is in heaven. S. Mattb. 7. 21.

Zaccheus flood forth, and faid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore him four-fold. S. Luke 19. 8.

Who goeth a warfare at any time at his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

If we have fown unto you is it a great matter if we shall reap your

wordly things? 1 Cor. 9. 11.

Do ye not know that they who minister about holy things live of the facrifice? and they

takers with the altar? Even fo hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. I Cor.

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9. 13, 14. He that foweth little, shall reap little; and he that foweth plenteoufly, shall reap plente-oufly. Let every man do ac-cording as he is disposed in his heart : not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cer. 9. 6, 7.

Let him that is taught in the Word, minister unto him that teacheth in all good things. not deceived; God is not mocked: for whatfoever a man foweth, that shall he reap. Gal. 6.

While we have time, let us do good unto all men; and specially unto them that are of the houfhold of faith, Gal. b. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. I Tim. 6.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themfelves a good foundation against the time to come, that they may attain eternal life, 1 Tim. 6, 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the faints, and yet do minister, Hebr. 6. 10.

To do good, and to diffribute forget not: for with fuch facrifices God is well pleased. Hebr.

13. 16. Whole hath this world's good, and feeth his brother have need,

their for their about their annuality of

who wait at the altar are par- | and shutteth up his compassion from him? how dwelleth the love of God in him? I S. John

Give alms of thy goods, and never turn thy face from any poor man: and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power 1 If thou halt much, give plente-oully: If thou halt little, do thy diligence gladly to give of that little : for fo gatherest thou thyfelf a good reward in the day of necessity. Tob. 4. 8, 9,

He that hath pity upon the poor, lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. Prov.

19. 17. Bleffed be the man that provideth for the fick and needy s the Lord shall deliver him in the time of trouble. Pfal. 41. 1.

- While thefe Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the People, in a decent Bafon to be provided by the Parish for that purpose; and reverently bring it to the Priest, subo shall bumbly present and place it upon the
- And when there is a Communion, the Priest shall then place upon the table so much Bread and Wine, at he shall think suf-ficient. After which done, the Prieft Shall Say,

Let us pray for the whole flate of Christ's Church militant here on earth.

A Lmighty and everliving God, A who by thy holy Apostle hast taught us to make prayers and supplications, and to give

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thanks for all men; We humbly befeech thee most mercifully

* If there be no alms or oblations, then shall ce the words of praccepting our off alms and oblations] be left be out unjaid.

[* to accept our alms and oblations, and] to receive these our prayers which we offer unto thy Divine Majesty; befeeching thee to inspire continually the uni-

versal Church with the fpirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We befeech thee also to save and defend all Christian Kings, Princes, and Gover-nors: and especially thy servant GEORGE our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine fet forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here pre-fent; that with meek heart and due reverence they may hear and receive thy holy word; truly ferving thee in holiness and righteourners all the days of their life. And we most humbly befeech thee of thy goodness, O Lord, to comfort and fuccour all them who in this transitory life are in trouble, forrow, need fickness, or any other adversiby. And we also bless thy holy

Name, for all thy fervants departed this life in thy faith and fear; befeeching thee to give us grace fo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jefus Christ's sake our only Mediator and Advocate. Amen.

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When the Minister giveth warning for the celebration of the boly Communion, (which he shall always do upon the Sunday or some Holy-day immediately preceding,) after the Sermon or Homily ended, he shall read this

Exhortation following. Early beloved, on next I purpofe, through God's affistance, to administer to all fuch as shall be religiously and devoutly d sposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Paffion; whereby alone we obtain remiffion of our fins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jefus Christ, not only to die for us, but also to be our spiritual food and suftenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will prefume to receive it unworthily; my duty is to exhort you in the mean feafon to confider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof; and lo to fearch and examine your own consciences (and that not lightly, and after the manner of disfemblers with God; but fo) that ye may come holy and clean to fuch an heavenly feaft, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers

of that holy Table.

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The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinfoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own fin-fulness, and to confess your-felves to Almighty God, with full purpose of amendment of And if ye shall perceive your offences to be fuch as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, being ready, to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewife ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but in-Therecrease your damnation. fore if any of you be a blasphemer of God, an hinderer or flanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime: repent ye of your fins, or elfe come not to that holy Table: left after the taking of that ho-ly Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquitles, and bring you to defiruction both of body and foul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you who
by this means cannot quiet his
own conscience herein, but requireth surther comfort or counsel; let him come to me, or to
some other discreet and learned
Minister of God's word, and open his grief; that by the ministry of God's holy Word he
may receive the benefit of absolution, together with ghostly
counsel and advice, to the quieting of his conscience, and avoiding of ass scruple and doubtfulness.

or, in case be shall see the People negligent to come to the boly Communion, instead of the former; be shall use this Exhortation.

Early beloved brethren, on --- I intend, by God's grace, to celebrate the Lord's Supper : unto which in God's behalf, I bid you all that are here prefent: and befeech you for the Lord Jefus Christ's take that ye fent : will not refuse to come thereto, being to lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, fo that there lacketh nothing but the guests to fit down; and yet they who are called, with-out any cause, most unthank-fully refuse to come. Which of you in fuch a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is, an easy matter for a man to fay, I will not communicate, because I am otherwise hindered with worldTy bufinefs. But fuch excuses are not to eafily accepted and allowed before God. If any man fay, I am a grievous sinner, and therefore am afraid to come : Wherefore then do ye not re-pent and amend? When God calleth you, are ye not ashamed to fay, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little fuch feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not fo excused, but counted unworthy of the heavenly feast. I for my part shall be ready: and according to mine office, I bid you in the Name of God; I call you in Christ's behalf; I exhort you, as ye love your own falvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchfafe to yield up his foul by death upon the crofs for your falvation: fo it is your duty to receive the Communion, in remembrance of the facrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, confider with yourselves how great injury ye do unto God, and how fore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the boly Sacrament, the Priest shall say this Exhortation. Goner

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Early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Chrift, and Chrift in us; we are one with Chrift, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not confidering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers difeales, and fundry kinds of death. Judge there-fore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your fins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; fo shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghoft, for the redemption of the world by the death and paffion of our Saviour Christ. both God and man; who did humble himfelf even to the death upon the Crofs, for us miferable finners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlafting life. And to the end that we should alway remember the exceeding great love of our Mafter, and only Saviour Jefus Cyrift, thus dying for us, and innumerable benefits which his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy hylteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghoft, let us give (as we are most bounden) continual thanks; fubmitting ourfelves wholly to his holy will and pleasure, and studying to ferve him in true holiness and righteousness all the days of our life. Amen.

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Then (ball the Prieft fay to them that come to receive the boly Communion,

YE that do truly and earnestly repent you of your fins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confesfion be made, in the Name of all those that are minded to receive the boly Communion, by one of the Ministers, both he and all the People kneeling bumbly upon their

A Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail

our manifold fins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and incignation against us. We do earnestly repent, and are heartily forry for thefe our The remembrance mifdoings; of them is grievous unto us; The burden of them is lerable. Have mercy upon us, Have mercy upon us, most merciful Father, for thy Son our Lord Jefus Chrift's fake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, To the honour and glory of thy Name, Through Jefus Christ our Lord. Amen.

Then Shall the Priest (or the Bishop, being prefent,) fland up, and turning bimself to the People, pronounce this Abfolution.

Lmighty God our heaven-A ly Father, who of his great mercy hath promifed forgive-ness of fins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins, confirm and strengthen you in all good-ness, and bring you to everlast-ing life, through Jesus Christ our Lord. Amen.

Then foall the Prieft fay. Hear what comfortable words our Saviour Christ faith unto all that truly turn to him.

OME unto me, all ye that A travel, and are heavy laden, and I will refresh you. S. Manb.

11. 28. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. John 3.16.
Hear also what S. Paul faith:

This is a true faying, and

worthy of all men to be reinto the world to fave finners. 1 Tim. 1. 15.

Hear also what S. John saith : If any man fin, we have an Advocate with the Father, Jefus Christ the righteous, and he is the propitiation for our fins. IS. John 2. 1, 2.

After which the Prieft Shall proceed, faying,

Lift up your hearts.
Anfw. We lift them up unto the Lord.

Prieft. Let us give thanks unto our Lord God.

Anfw. It is meet and right To to do.

Then Shall the Priest turn to the Lord's Table, and Jay,

T is very meet, right, and our at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlafting God.

Thefe words (Holy Father) must be omitted on Trinity Sunday.

Here fall follow the Proper Preface, according to the time, i there be any specially appointed: or elfe immediately shall follow,

Herefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy Lord God of hofts, heaven and earth are full of thy glory. Glory he to thee, O Lord most high, Amen.

¶ Proper Preface. TUpon Christmas-day and seven

days after. BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us; who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without

spot of fin, to make us clean from all fin. Therefore with Angels, &c.

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T Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Refurrection of thy Son Jefus Christ our Lord ; for he is the very Pafchal Lamb which was offered for us, and hath taken away the fin of the world; who by his death hath destroyed death, and by his rifing to life again, hath restored to us everlafting life. Therefore with Angels, Gc.

I Upon Ascension-day, and seven days after.

Hrough thy most dearly beloved Son Jefus Christ our Lord; who after his most glori. ous Refurrection manifeftly appeared to all his Apostles, and in their fight ascended up into heaven to prepare a place for us: that where he is, thither we might also ascend, and reign with him in glory, Therefore with Angels, &c.

I Upon Whit funday, and fix days after.

THrough Christ our Tefus Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a fudden great found, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles to teach them, and lead them to all truth; giving them both the gift of divers languages, and also bold-ness with servent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, Sc. E Pos Woon the Feast of Trinity only. WHO art one God, one Lord; not one only perbut three persons in one For that which we fubstance. believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghoft, without any difference or inequality. Therefore with Angels, Gc.

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After each of which Prefaces shall immediately be sung or said,

Herefore with Angels and Archangels, and with all company of heaven, we laud and magnify thy glorious Name: evermore praifing thee, and faying, Holy, holy, holy Lord God of hofts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most Amen. high.

Then fall the Prieft, kneeling down at the Lord's Table, Jay in the Name of all them that shall receive the Communion,

this Prayer following.

WE do not prefume to come to this thy Table, O merciful Lord, trufting in our own righteousness, but in thy mani-We are fold and great mercies, not worthy fo much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, fo to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our finful bodies may be made clean by his body, and our fouls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest standing before the Table, bath so ordered the Bread and Wine, that be may with the more readiness and decency break the Bread before the People, and take the Cup into bis

bands; be fall fay the Prayer

of Consecration, as followetb. Lmighty God, our heavenly A Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and fufficient facrifice, oblation, and farisfaction for the fins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly befeech thee; and grant that we receiving thele thy creatures of bread and wine, according to thy Son our Saviour Jefus Christ's holy institution, in remembrance of his death and paffion, may be partakers of his most blessed Body and Blood: Who in the fame night that he was betrayed (a) took bread; (a) Here the and when he had Prieft is totake given thanks, (b) the Paten into . he brake it; and bis bands; gave it to his disci-(b) And bere ples, faying, Take, to break the eat, (c) this is my bread. body which is giv-(c) And bere en for you, do this to lay bis band remembrance upon all the ın of me. Likewife bread. after Supper (d) he (d) Here be took the cup; and is to take the when he had given cup into bis thanks, he gave it band. to them, faying, (e) And bere Drink ye all of to lay bis band

this, for this (e) is upon every my blood of the weffel, [be it New Testament, chalice or flawhich is shed for gon in which you and for many there is any for the remission wine to of fins : Do this consecrated. as oft as ye shall

drink it, in remembrance of

me, Amen,

Then shall the Minister sists receive the Communion in both kinds himself, and then proceed to deliver the same to the Biscopy, Priests, and Deacons, in like manner (if any he projent,) and after that to the people also in order into their hands, all meekly kneeding. And when he delivereth the Bread to any one, he shall say;

THE Body of our Lord Jefus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall fay;

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

- If the Confectated Bread or Wine he all Joent before all have communicated, the Priest is to confectate more, according to the Form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Lakewise after Supper, &c.] for the blessing of the Cup.
- When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remainsth of the consecrated Elements, covering the same with a fair tree cloth.
- Then fall the Priest say ebe Lord : Prayer, the People repeating after him every Petition,

Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

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After shall be faid as followeth.

Lord and heavenly Father, we thy humble fervants entirely defire thy fatherly goodness, mercifully to accept this our facrifice of praife and thankf-giving; most humbly befeech-ing thee to grant, that by the merits and death of thy Son Jefus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our fins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively facrifice unto thee; humbly befeeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice; yet we befeech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Choft, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

T Or this.

A Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchfafe to feed us, who have duly received these holy Mysteries, with the fpiritual food of the most precious Body and Blood of thy Son our Saviour Jefus Christ; and dost affure us thereby of thy favour and goodness towards us; and that we are very members incorperate in the mystical Body of thy Son, which is the bleffed company of all faithful people; and are alfo hers through hope of thy everlafting kingdom, by the merits of the most precious death and paffion of thy dear Son. And we most humbly befeech thee, O heavenly Father, fo to affift us with thy grace, that ve may continue in that holy fellowship, and do all fuch good works as thou haft prepared for us to walk in, through fetus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

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Then Shall be faid or fung, Lary be to God on high, and Gin earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we give thanks to thee for thy great glory, O Lord God heavenly King, God

the Father Almighty.

O Lord the only-begotten Son Jelu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the fins of the world, have mercy upon us. Thou that takeit away the fins of the world, receive Thou that fitteft our prayer. at the right hand of God the Father have mercy upon us.

For thou only art holy, thou only are the Lord, thou only, O Christ with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest for Bishop if be be prefent) fall let them depart with this bleffing

"HE peace of God, which paffeth all understanding, keep your bearts and minds in the knowledge and love of God, and of his Son Jefus Christ our and the bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be amongst you, and remain with you always. Amen.

Collects to be faid after the Offertory, wben there is no Communion, every fuch day one, or more; and the fame may be faid alfo, as often as occafion Ball ferwe, after the Colletts either of Morning or Evening Prayer. Communion, or Litany, by the discretion of the Minister.

Sfift us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy fervants towards the attainment of everlaiting falvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jefus Christ our Lord, Amen.

Almighty Lord, and everlasting God, vouchsafe we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both ere and ever, we may be preferved in body and foul, through our Lord and Saviour Jelus Christ.

TRANT, we befeech thee, Almighty God, that the words which we have heard this day with our outward care, may through thy grace be fo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

A Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseath thee to have compassion upon our infirmities;

and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchase to give us for the worthiness of thy Son Jesus Christ our Lord. Amen.

A Lmighty God, who haft promifed to hear the petitions of them that afk in thy Son's Name; We befeech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord.

- I Upon the Sundays and other Holy-days (if there he no Communion)

 shall be said all that is appointed at the Communion, until the end of
 the general Prayer [For the whole state of Christ's Church militant here in earth] together with one or more of these Collects last
 before rehearsed, concluding with the blessing.
- And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- And if there he not above Twenty Persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- And to take away all occasion of diffention, and superstition, which any Person bath or might have concerning the Bread and Wine, it shall suffice that the Bread he such as is usual to be eaten; but the hest and purest Wheat bread that conveniently may be gotten.
- And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own uses but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.
- The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the Charges of the Parish
- And note, That every Parishoner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every

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PUBLICK BAPTISM.

Suffer the little Children to come unto me & forbid them not for of such is the Kingdom of God.

Publick Baptism of Infants.

every Parisbioner Shall reckon with the Parson, Vicar, or Curate, or bis or their Deputy, or Deputies, and pay to them or him all Eccle-fiaffical Duties, accustomably due, then and at that time to be paid.

After the Divine Service ended, the Money given at the Offertory hall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think sit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which Order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and "benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue:) Yet, lest the same kneeling should by any Persons, either out of ignerance and infirmity, or out of malice and obstinacy, be misconstrued and deprayed; It is hereby declared, That thereby no Adoration is intended; or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Bread or Christ's natural Flesh and Blood. For the Sacramental " Presence of Christ's natural Flesh and Blood. For the Sacra-" mental Bread and Wine remain still in their very natural sub-" flances, and therefore may not be adored, (for that were Ido-" latry, to be abhorred of all faithful Christians:) And the natural " Body and Blood of our Saviour Christ are in Heaven, and not " here; it being against the truth of Christ's natural Body, to be at one time in more places than one."

The MINISTRATION of

PUBLICK BAPTISM of INFANTS.

To be used in the Church.

THE People are to be admonisped, that it is most convenient, that The respitation to be administered but upon Sundays, and other Holydays, when the most number of Peopla come together: as well for that the Congregation there present may tellify the receiving of them that be nearly haptimed, into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient, that Baptism be ministered in the Vulgar Tongue. Nevertbelefs (if necessity fo require) Children may be baptized upon any other day.

And note, That there shall be for every Male Child to be hoptized, two Godfathers and one Godmother's and for every Famale, was God-

father and two Godmothers.

When there are Children to be baptized, the Parents fould give knowledge thereof over night, or in the morning before the beginning Morning Prayer, to the Curate. And then the Godfathere and Go Morning Prayer, to the Curate. And then the Godfathen and God-morbors, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or also im-mediately after the last Lesson at Evening Prayer, as the Curate by bis discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

HATH this Child been already baptized, or no?

If they answer No: Then shall the Priest proceed as followeth t

Early beloved, forafmuch as all men are conceived and born in fin, and that our Saviour Chrift faith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoft I befeech you to call upon God the Father, through bur Lord Jefus Christ, that of his bounteous merey he will trane to this Child that thing which by nature be cannot have; that be may be baptized with Water and the Holy Ghoft, and received into Christ's holy Church, and be made a lively member of the fame.

A Then fall the Prieft fay,

Let us pray.

A Lmighty and everlafting God, who of thy great mercy didft fave Noah and his family in the ark from perifhing by water, and also didft safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy wellbeloved Son Jefus Christ in the river Jordan, didft Canclify water so the myftical washing away of fin; We befeech thee for thine infinite mercies, that thou wilt mercifully look upon this Child; wash bim and sanctify bim with the Holy Ghost, that be being delivered from thy wrath, may be received into and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally be may come to the land | them, and bl

of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Limighty and immortal God, the aid of all that need, the helper of all that fice to thee for fuccour, the life of them that believe, and the refurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptism, may receive remission of bis sins by Receive spiritual regeneration. bim, O Lord, as thou hast promiled by thy well-beloved Son, faying, Aik, and ye shall have; feek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that feek, find; open the gate unto us that knock; that lasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou haft promised by Christ our Lord. Amen.

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked these that brought them. But when Jefus faw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of fuch is the kingdom of God. Verily I fay unto you, Whofoever hall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon effed them.

After

After the Gofpel is read, the | Minister shall make this brief Exportation upon the words of

the Gofpel :

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B Eloved, ye hear in this Gof-pel the words, of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men te follow their innocency. Ye perceive how by his outward gefture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, but earnestly believe, that he will likewife favourably receive this present Infant; that he will embrace bim with the arms of his mercy; that he will give unto bim the bleffing of eternal life, and make bim partaker of his everlasting king-Wherefore we being thus persuaded of the good will of our heavenly Father towards this Infant, declared by his Son Jefus Chrift, and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing this Infantato his holy Baptism; let us faithfully and devoutly give thanks unto him, and fay,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou haft vouchfafed to call us to the knowledge of thy grace and faith. in thee: Increase this knowledge, and confirm this faith in us evermore, Give thy Holy Spirit to this Infant, that be may be born again, and be made an beir of everlafting falvation, through our Lord Jefus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever,

Antes. 70 DENIS Then fall the Prieft fpeak unto the Godfathers and Godmo-

thers on this wife.

EARLY beloved, ye have brought this Child here to be baptized; ye have prayed that our Lord Jefus Christ would vouchfafe to receive bim, to releafe bim of bir fins, to fanctify bim with the Holy Ghoft, to give bim the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for s which promife he for his part will most furely keep and perform. Wherefore after this promife made by Christ, this fant must also faithfully for bis part, promife by you that are bit Sureries (until be come of age to take it upon bimfelf) that be will renounce the devil and all his works, and constantly be lieve God's holy Word, and obediently keep his commandments.

I demand therefore, OST thou, in the Name of this Child, renounce the devil and all his works, the vain pomp and glory of the world with all covetous defire of the fame, and the carnal defires of the fielh, fo that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

OST thou believe in God the Father Almighty, Maker

of heaven and earth?

And in Jefus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghoft; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; G 3 L. Duinelle and Bulling 130 G 3

that he ascended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead,

And doft thou believe in the Holy Ghoft; the holy Catholick Church; the Communion of Saints; the Remission of fine; the Refurrection of the flesh? and everlasting life after death?

Anfav. All this I stedfastly be-

Minister.

MILT thou be baptized in this faith ?

Anfer. That is my defire. Minister.

WILT thou then obediently vv keep God's holy will and commandments, and walk in the fame all the days of thy life? Anfw. I will.

Then Shall the Prieft fay, Merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raifed up in bim. Amen.

Grant that all carnal affections may die in bim, and that all things belonging to the Spirit may live and grow in bim. Amen.

Grant that be may have power and firength to have victory, and to triumph against the devil, the world, and the flesh.

Grant that whofoever is here dedicated to thee by our Office and ministry, may also be endued with heavenly virtues, and everlaftingly rewarded, through thy mercy, O bleffed Lord God, who doft live and govern all things, world without end Amen.

everliving God, Lmighty whose most dearly beloved

out of his most precious fide both water and blood and gave commandment to his difciples, that they should go teach all nations, and baptize them. In the Name of the Father, and of the Son, and of the Holy Ghoft : Regard, we befeech thee the supplications of thy Congregation; fanchify this Water to the myftical washing away of fin; and grant that this Child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord Amen.

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Then the Priest shall take the Child into his bands, and fhall fay to the Godfathers and God-

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) be shall dip it in the Water difcreetly and warily, Jaying,

I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

But if they certify that the bild is weak, it shall suffice to pour water upon it, saying the aforefaid words,

I baptize thee, In the N. Name of the Father, and of the Son, and of the Holy Ghoft, Amen.

Then Shall the Prieft fay, WE receive this Child into the congregation of Christ's flock; and do " fign " Here she Prieft bim with the shall make a Cross fign of the upon the Child's Cross; in to-foretead.

ken that hereafter be shall not be ashamed Son Jefus Christ, for the for- to confess the faith of Christ giveness of our fins, did shed srucified, and manfully to fight to continue Christ's faithful foldier and fervant unto his life's end. Amen. Then fall the Prieft fay,

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S Eeing now, dearly beloved brethren, that this child is regenerate, and grafted into us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of bis life according to this beginning.

Then shall be faid, all kneeling, UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven ; Give us this day our daily bread; And forgive us our treffpaffes, as we forgive them that treffpals against us; And lead us not into temptation but deliver us from evil. Amen.

Then Shall the Priest Say, WE yield thee hearty thanks, most merciful Father, that it hath pleafed thee to regenerate this Infant with thy Holy Spirit, to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And humbly we befeech thee to grant, that be being dead unto fin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of in; and that as be is made pariaker of the death of thy Son be may also be partaker of his refurrection; fo that finally with the refidue of thy holy Church, be may be an inberitor of thine everlasting kingdom, through Christ our Lord, Amen.

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under his banner, against fin, Then all flanding up, the Pricht the world, and the devil; and fball fay to the Godfathers and Godmotbers this exhortation fol-

F Orasmuch as this Child hath Promised by you bis sure-ties to renounce the devil and all his works, to believe in God, and to ferve him ye must remember that it is your parts and duties to fee that this Infant be taught, fo foon as be shall be able to learn what a folema vow, promife, and profession be hath here made by you, And that be may know thefe things the better, ye shall call upon bim to hear Sermons, and chiefly ye shall provide that be may learn the Creeed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, an all other things which a Christtian ought to know and believe to his foul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptifm doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rofe again for us, fo should we who are baptized, die from fin, and rife again unto righteoufness; continually mortifying all our evil and corrupt affections and daily proceeding in all virtue and godliness of living.

Then shall be add, and say, E are to take care that this Child be brought to the Bishop to be confirmed by him, fo foon as he can fay the Creed. the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructforth for that purpole,

" It is certain by God's Word, that Children which are bapse tized, dying before they commit actual fin, are undoubtedly « faved.

"To take away all scruple concerning the use of the fign of " the Crofs in Baptism; the true Explication thereof, and the just " reasons for the retaining of it, may be seen in the xxxth Canon,

" first published in the Year MDCIV.

The MINISTRATION of Private BAPTISM of Children in Houses.

HE Curates of every Parish shall often admonish the People, that I they defer not the Baptism of their Children longer than the first or second Sunday next after their Births or other Holy-day falling between, unless upon a great and reasonable cause, to be approved of by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their ebildren to be baptized at bome in their boufes. But when need fall compel them fo to do, then Baptifm hall

be administered on this fashion:

First let the Minister of the Parish, (or in bit absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer; and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then the Child being named by some one that is prefent, the Minister shall pour Water upon it, Saying these words,

Ghoft. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,
WE yield thee hearty thanks,

most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit: to receive bim for thine own Child by adoption, and to incorporate bim into thy holy Church. And we humbly befeech thee to grant, that as be is now made partaker of the death of thy Son, to be may be also of his refurrection: and that finally, with the refidue of thy Saints, be may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

N. Name of the Father, and of the Son, and of the Holy and sufficiently baptized, and the Child so baptized is langfully and sufficiently baptized, and ought not to be baptized again. Yet nevertbeless, if the Child, which is after this fort haptized, do afterward live, it is expedient, that it be brought into the Church, to the intent that if the Minister of the same Parish did bimself baptize that Child, the Congregation may be certified of the true form of Baptism, by bim privately before used. In which cafe be fall fay thus,

Certify you, that according to the due and prescribed Order of the Church, at fuch a time, and at fuch a place, before divers witnesses, I baptized this Child,

But if the Child weere baptized by any other lawful Minister; shen the Minister of the Parish obere the Child was born or christened, shall examine and try whether the child be lawfully haptized, or no: In which case, if those that bring any Child to the Courch, do answer that the same Ghild is already haptized, then shall the Minister examine them further, saying,

BY whom was this Child bap-

Who was present when this

Child was baptized?

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Because some things effential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand surther of you,

With what matter was this

Child baptized?

With what words was this Child baptized?

And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not be Christen the Child again, but shall receive him as one of the flock of true Christian people, saying thus:

Certify you, that in this Cafe I all is well done, and according unto due order, concerning the haptizing of this Child who being born in original fin, and in the wrath of God, is now by the laver of regeneration in Baptilm, received into the number of the children of God, and heirs of everlatting life: for our Lord Jesus Christ doth not deny his grace and mercy unto fuch Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wife:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them.

But when Jesus faw it, he was much displeased, and faid unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Eloved, ye hear in this Gof-D pet the words of our Saviour Christ, that he commanded the children to be brought un to him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good-will toward them : for he embraced them in his arms, he laid his hands upon them, and bleffed them. Doubt ye not therefore, bur earneally believe, that he hath likewife favourably received this prefent Infant; that he hath embraced him with the arms of his mercy; and (as he hath promised in his holy Word) will give unto bim the bleffing of eternal life, and make bim partaker of his everlating kingdom. Wherefore we being thus perfuaded of the good will of our heavenly Father, declared by his Son Jefus Chrift towards this Infant, let us faithfully and devoutly give thanks unto him, the Prayer which the and fay Lord himself taught us:

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day

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our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

LMIGHTY and everlafting God, heavenly Father, we give thee humble thanks, that thou haft vouchfafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore ! Give thy Holy Spirit to this Infant, that be being born again, and being made an beir of everlasting falvation, through our Lord Jefus Christ, may continue thy ferwant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.
Then Shall the Priest demand

the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Mi-

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the fame, and the carnal defires of the flesh; so that thou wilt not follow nor be led by them?

Answer, I renounce them all.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onlybegotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and fitteth at the right hand of God the Father Almighty; and from

thence shall come again at the end of the world to judge the

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quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of fins; the Resurrection of the slesh; and everlasting Life after death?

Answ. All this I stedsaftly

believe. Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Answ. I will.

W E receive this Child into the congregation of

Christ's flock; and do * sign *Here the Priest bim with the shall make a Cross sign of the upon the Child's Cross; in token that here-

after be shall not be ashamed to confess the faith of Christ crucified, and manfully to sight under his banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto bis life's end. Amen.

Then hall the Priest say,
SEEING now, dearly beloved
brethren, that this Child is by
Baptism regenerate and grafted into the Body of Christ's
Church, let us give thanks unto
Almighty God for these benefits,
and with one accord make our
prayers unto him, that he may
lead the rest of his life according
to this beginning.

to this beginning.

Then feal the Priest say,

We yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church, And hum-

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that be being dead unto fin, and living unto righteoufness, and death, may crucify the old man, and utterly abolish the whole body of fin; and that as be is made partaker of the death of thy Son, be may also be parta-ker of his refurrection; so that finally with the refidue of thy holy Church, be may be an inberitor of thine everlafting kingdom, through Jefus Christ our Lord. Amen.

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Then all flanding up the Minifter fall make this Exporta-_ tion to the Godfathers and Godmothers a como lived and

Foraimuch as this Child hath promifed by you bis fureto renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your parts and duties to fee that this Infant be taught, fo foon as be shall be able to learn, what a folemn vow, promife, and profession be hath here made by you. And that be may know thefe things the better, ye shall call upon bim to hear Sermons, and chiefly ye shall provide that be may learn the Creed, the Lord's Prayer, and the Ten tongue, and all other things Amen. most the off of the ing benediction of thy hea-

bly we befeech thee to grant; which a Christian ought to know and believe to his foul's health: and that this Child may being buried with Christ in his to virtuously brought up to lead a godly and a Christian lite; remembering alway that Baptifm doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rofe again for us; so should we, who are baptized, die from fin, and rife again unto righteoufness, continually mortifying all our evil and corrept affections, and daily proceeding in all virtue and godlines of living.

> A But if they which bring the In-fant to the Church do make such uncertain answers to the Prieft's queftions, as that it cannot ap-pear that the Chila was baptizwith Water, In the Name of ebe Faiber, and of the San, and of the Holy Ghoft (which are effential parts of Baptism;) then let the Priest haptize it in the Form before appointed for Pub-lick Baptism of Infants; saving that at the dipping of the Child in the Fone, be shall use this Form of words

IF thou art not already baptized, N. I baptize them In the Name of the Father, and of the Commandments in the vulgar Son, and of the Holy Choft.

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laiely lead the children of the daidw mob The MINISTRATION of word sie ee call

BAPTISM to fuch as are of Riper Years, and able to answer for themselves. bavoled Haw

When any fuch Persons as are of Riper Years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreat Persons that so due care may be taken for their Examination, whether they be fufficiently infiructed in the Principles of the Christian Religion; and that they may be exharted to prepare themselves with Prayers and Fasting for the receiving of this boy Sacrament. And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed,) shall be ready to present them at the Font immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

bis discretion shall think fit.

And flanding there, the Priest shall ask whether any of the Persons

here presented be haptized or so t If they shall answer No; then

shall the Priest say thus:

Early beloved, foralmuch as all men are conceived and born in fin, (and that which is born of the fight is field, and they that are in the fight can-not please God, but live in fig. committing many actual tranfgreffions;) and that our Saviour. Christ faith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghoft : I beleech you to call upon God the Father, through our Lord Jefus Christ, that of his bounteous goodness he will grant to these person that which by nature they cannot have; that they may be baptized with water, and the Holy Ghoft, and received into Chriff's holy Church, and be made lively members of the fame.

Then fall the Priest fay,

(And bere all the Congregation

A LMIGHTY and everlasting God, who of thy great mercy didst fave Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy Holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ in the river Jordan, didst functily the element of water to the mystical washing away of fire; We before thee for thine infinite mercies, that thou wilt mercifully look upon these thy sertimes; wash them, and sanctify them with the Holy

Ghoft; that they being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

A Linighty and immortal God, the aid of all that need, the helper of all that flee to thee for fiterour, the life of them that believe, and the refutrection of the dead; We call upon thee for thefe Perfore, that they coming to thy holy Baptism, may receive remission, of their fins by fpiritual regeneration. Receive them, O Lord, as thou haft promifed by thy well-beloved Son, faying; Ask, and ye shall receive; feek, and ye shall find; knock, and it shall be opened unto you: to give now unto us that alk; let us that feek, find; open the gate unto us that knock ; that thefe Perfons may enjoy the everlafting benediction of thy heavenly walking, and may come to the eternal ikingdom which thou hast promised by Christ

Then shall the People stand up, and the Pri-st shall say,

Hear the words of the Golpel written by Saint John, in the third Chapter, beginning at the first Verse:

THERE was a man of the Pharifees, named Nicodemus, a ruler of the Jewas The fame came to Jefus by night, and faid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him Jefus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot fee the kingdom of God. Nicodemus faith unto him, How can a man he born when he is old? can he enter the fecond time into his mother's womb, and be born? Jesus answered, Verily, verily I lay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it lifteth, and thou hearest the found thereof, but canft not tell whence it cometh, and whither it goeth; fo is every one that is born of the Spirit.

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After which he shall say this Exhortation following:

B Eloved, ye hear in this Gof-pel the express words of our Saviour Christ, that except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his afcention into heaven (as we read in the last chapter of Saint Mark's Gospel) he gave command to his difciples, laying, Go ye into all the world, and preach the Gofpel to every creature : He that believeth and is baptized, shall be faved; but he that believeth not, shall be damned. Which also sheweth unto us the great

benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and faid unto them, Repent, and be baptized every one of you for the remission of fins, and ye shall receive the gift of the Holy Ghoft: for the promife is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, faying, Save yourselves from this untoward generation. For (as the fame Apostle testifieth in another place) even Baptilm doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the refurrection of Jefus Chrift. Doubt ye not therefore, but earneftly believe, that he will favourably receive thefe prefent persons, truly repenting and coming unto him by faith; that he will grant them remiffion of their fins, and bestow upon them the Holy Ghost; that he will give them the bleffing of eternal life, and make them partakers of his everlasting kingdom.

Wherefore we being thus perfuaded of the good will of our heavenly Father towards thefe perfons, declared by his Son Jefus Christ; let us faithfully and devoutly give thanks to him, and fay,

A Lmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchfased to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this saith in us evermore; Give

thy

thy Holy Spirit to these persons that they may be born again, and be made beirs of everlasting falvation, through our Lord Je-fus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever.

Then the Prieft Shall Speak to the Persons to be baptized on this wife :

WELL beloved, who are ve come hither, defiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jefus Christ would vouchsafe to receive you and bless you, to release you of your fins, to give you the kingdom of heaven and everlasting life. Te have heard also that our Lord Jesus Christ hath promifed in his holy word to grant all those things that we have prayed for; which promife he for his part will most furely keep and perform.

Wherefore after this promife made by Christ, ye must also faithfully for your part promife in the prefence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his

Commandments.

Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.

Queft. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous defires of the same, and the carnal defires of the flesh, so that thou wilt not follow, nor be led by them?

Anfao. I renounce them all.

Queft. DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Chrift his onlybegotten Son our Lord ? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he fuffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he afcended into heaven, and fitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world. to judge the quick and the dead?

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And doft thou believe in the Holy Ghoft; the holy Catho-lick Church; the Communion of Saints; the Remission of fins; the Refurrection of the flesh and everlatting Life after death?

Anfao. All this I fledfallly believe.

Quell. WILT thou be baptized in this faith?

Anfw. That is my defire. Queff. WILT thou then obediently keep God's holy will and commandments, and walk in the fame all the days of thy life?

Anfav. I will endeavour fo to do, God being my helper.

Then shall the Priest fay,

Merciful God, grant that the old Adam in these perfons may be fo buried, that the new man may be raifed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in bem. Amen.

Grant that they may have power and ftrength to have victory, and to triumph against the devil, and the world, and the flesh. Amen.

Grant that they being here dedicated to thee by our office and Ministry, may also be endued with heavenly virtues, and and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

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A LMIGHTY everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our fins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father, and of the Son, and of the Holy Ghoft; Regard, we befeech thee, the supplications of this congregation: fanctify this water to the mystical washing away of fin : and grant that the persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godsathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy

Ghoft. Amen.

¶ Then shall the Priest fay,

WE receive this person into the congregation of Christ's flock; and

*Here the do * fign bim with Priest shall the fign of the make a Cross Cross; in token that upon the person's Forebead.

do * fign bim with the fign of the fign of the faith of Christ crucified,

and manfully to fight under his

banner, against fin, the world, and the devil; and to continue Christ's faithful foldier and fervant unto bis life's end. Amen.

Then fall the Prieft fay,

SEEING now, dearly beloved brethren, that theje perfons are regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, but deliver us from evil. Amen.

humble yield thee thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that being now born again, and made beirs of everlasting falvation, through our Lord Jesus Christ, they may continue thy ferwants, and atfame Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same Holy Spirit everlaftingly. Amen.

I Then all standing up, the Priest shall use this exhortation following; Speaking to the Godfathers and Godmothers sirst. FOR- Poralmuch as thefe perfons bave promifed in your prefence to renounce the devil and all his works, to believe in God, and to ferve him; ye must remember that it is your part and duty to put them in mind what a folemn vow, promife, and profession they have now made before this congregation, and efpecially before you their chosen witnesses. And ye are also to call upon them to use all diligence to be rightly instructed in God's holy Word, that for they may grow in grace, and in the knowledge of our Lord Jefus Chrift, and live godly, righteoufly, and foberly in this prefent world.

(And then speaking to the new baptized Perfons, be fall pro-

ceed, and fay,)

AND as for you, who have now by baptifm, put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptilm representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from fin, and rife azain unto righteoufness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlines of living.

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It is expedient that every Person, thus haptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be ; that To be may be admitted to the Holy Communion.

If any Person not haptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for them-selves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word (Infant) for (Child or Person) as occasion requiretb.

A CATECHISM; that is to fay, An Instruction to be learned of every Person, before he be brought to be confirmed by the Bishop.

Queftion. WHAT is your Name?

Anfab. N. or M.

Queft. Who gave you this

Name ?

Anjew. My Godfathers and Godinothers in my Baptilm; wherein I was made a member of Chrift, the Child of God, and an inheritor of the kingdom of heaven.

Queft. What did your Godfathers and Godmothers then

for you? Anfw. They did promise and yow three things in my name;

First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the finful lufts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Queft Doft thou not think that thou art bound to believe, and to do as they have promiled

for thee?

Anfw.

Anfw. Yes, verily; and by [God's help fo I will. And I heartily thank our heavenly Father, that he hath called me to this flate of falvation, through Jefus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the fame unto my life's end.

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Catechiff. Rehearse the Articles of thy belief.

Anfwer.

Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jefus Christ his only Son our Lord; Who was conceived by the Holy Ghoft, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day he rose again from the dead; He ascended into Heaven, And fitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghoft The holy Catholick Church The communion of Saints; The forgiveness of fins; The refuron of the body; And the life

Queft. What doft thou chiefly learn in these Articles of thy belief?

Anfeo. First, I learn to believe in God the Father, who hath made me, and all the world

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghoft, who fanctifieth me, and all the elect people of God! 1803

Queft. You faid that your Godfathers and Godmothers did promife for you, that you Gould keep God's commands ments. Tell me how many there be? sund in avenue.

Anfav. Ten.

Queft. Which be they? Amwer.

HE fame which God spake in the twentieth Chapter of Exedus, faying, 1 am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other

gods but me.

II. Thou shalt not make to thyfelf any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou fhalt not bow down to them, nor worthip them : for I the Lord thy God am a jealous God, and vifit the fins of the fathers upon the children, unto the third and fourth generation of them that hate me; and fhew mercy unto thoufands in them that love me, and keep my commandments.

III. Thou fhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltles that taketh his

Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou haft to do : but the seventh day is the Sabbath of the Lord thy God . In it thou fhalt do no manner of work, thou, and thy fon and thy daughter, thy man-fervant, and thy maid-fervant, thy cattle, and the stranger that is within thy gates. For in fix days the Lord made heaven and earth, the fea, and all that in them is, and refted the feventh day: wherefore the Lord bleffed the feventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be

tong

long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder. VII. Thou shalt not commit

adultery.
VIII. Thou shalt not steal. IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his fervant, nor his maid, nor his ox, nor his als, nor any thing that is his.

Queft. What doft thou chiefly learn by these commandments?

Anfw. I learn two things: My duty towards God, and my duty towards my neighbour.

Queft. What is thy duty to-

wards God ?

Anfw. My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my foul, and with all my strength; to worship him, to give him thanks, to put my whole truft in him, to call upon him, to honour his holy Name and his Word; and to ferve him truly all the days of my life.

Queft. What is thy duty to-

wards thy Neighbour?

Anfw. My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and fuccour, my father and mother. To honour, and obey the King, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. hurt no body by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and flealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, foberness, and Chaftity. Not to covet nor defire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catecbift. My good child, know this that thou art not able to do these things of thyfelf, nor to walk in the commandments of God, and to ferve him, without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canft fay the Lord's

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Prayer?

Answer. OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespals against us; And lead us not into temptation, But deliver us from evil. Amen.

Queft. What defireft thou of

God in this Prayer?

Answ. 1 defire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worthip him, ferve him, and obey him, as we ought to do. And I pray unto God that he will fend us all things that be needful both for our fouls and bodies; and that he will be merciful unto us, and forgive us our fins; and that it will please him to save and defend us in all dangers ghoftly and bodily; and that he will

keep us from all fin and wickedness, and from our ghostly enemy, and from everlasting death, And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it. Queftion.

HOW many Sacraments hath Christ ordained in his

Church?

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Anfav. Two only, as generally necessary to salvation; that is to fay, Baptism, and the Supper of the Lord.

Queft. What meanest thou by

this word Sacrament?

Answ. I mean an outward and visible fign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to affure us thereof.

Queft. How many parts are there in a Sacrament?

Anfw. Two: the outward vifible fign, and the inward spiritual grace.

Queft. What is the outward

visible fign, or form in Baptism?

Answ. Water: wherein the Answ. Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghoft.

Queft. What is the inward and

spiritual grace?

Answ. A death unto fin, and a new birth unto righteoufness: for being by nature born in fin, and the children of wrath, we are hereby made the children of grace.

Queft. What is required of

perions to be baptized f

Anfav. Repentance, whereby they forfake fin: and Faith, whereby they stedfastly believe the promifes of God made to them in that Sacrament.

Queft. Why then are Infants baptized, when by reason of their tender age they cannot

perform them?

Anfw. Because they promise them both by their Sureties ; which promife, when they come to age, themselves are bound to perform.

Why was the Sacrament of the Lord's Supper or-

dained?

Anfw. For the continual remembrance of the facrifice of the death of Christ, and of the benefits which we receive there-

Queft. What is the outward part, or fign of the Lord's

Anfao. Bread and Wine, which the Lord hath commanded to be received.

Queft. What is the inward

part, or thing fignified?

Anfw. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Queft. What are the benefits whereof we are partakers there-

by ?

Anfw. The strengthening and refreshing of our fouls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Queft. What is required of them who come to the Lord's

Supper?

Answ. To examine themfelves, whether they repent them truly of their former fins, fledfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

And

The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish fent unto him, at

be fball think convenient, in some part of this Catechism.

- And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to bear, and he ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.
- I So soon as Children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their Confirmation.
- And when sower the Bishop shall give knowledge for Children to be brought unto him for their Consirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to he consirmed. And if the Bishop approve of them, he shall consirm them in manner following.

The Order of CONFIRMATION, or Laying on of Hands upon those that are baptized, and come to Years of Discretion.

Upon the day appointed, all that are to be then Confirmed, being placed, and standing in order before the Bishop; be (or some other Minister appointed by him) shall read this Preface following.

O the end that Confirmation may be ministered to the more edifying of fuch as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but fuch as can fay the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the fhort Catechifm are contained: which order is very convenient to be observed, to the end that children being now come to the years of difcretion, and having learned what their Godfathers and Godmothers promifed for them in Baptism, they may themselves with their own mouth and confent, openly before the Church, ratify and confirm the fame, and also promife that by the grace of God, they will evermore endeavour themselves faithfully to observe

fuch things, as they by their own confession have affented unto.

Then fall the Biftop fay,

Do ye here in the prefence of God, and of this Congregation, renew the foleran promife and vow that was made in your name at your Baptifm; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

OUR help is in the Name of the Lord;

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Henceforth. world An wer. without end.

Biftop. Lord, hear our prayers; Anfaver. And let our cry come

unto thee. Bifop. Let us pray.

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A Lmighty and everliving God, who haft vouchfafed to regenerate these thy servants by Water, and the Holy Ghost, and half given unto them forgiveness of all their fins; Strengthen them, we befeech thee, O Lord. with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace: the fpirit of wildom and under-flanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

Then all of them in order kneeling before the Bifbop, be shall lay bis band upon the bead of every one severally, saying,

Defend, O Lord, this thy child, [or this thy fervant] with thy heavenly grace, that be may continue thine for ever: and daily increase in thy Holy Spirit more and more, until be come unto thy everlafting king-Amen. dom.

Then fall the Biftop Jay, The Lord be with you; Answer. And with thy spirit.

And (all kneeling down) the Bishop shall add,

Let us pray. OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespals against us; And

Bifon. Bleffed be the Name | lead us not into temptation But deliver us from evil. Amen.

And this Collect.

LMIGHTY and everlafting God, who makeft us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble fupplications unto thee for thefe thy fervants. upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this fign) of thy fawour and gracious goodness to-wards them. Let thy fatherly hand, we befeech thee, ever be over them; let thy Holy Spirit ever be with them; and fo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jefus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Almighty Lord, and everlasting God, youchfafe, we befeech thee, to direct, fanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preferved in body and foul, through our Lord and Saviour Jefus Chrift. Amen.

Then the Biftop fall bleft them, saying thus,

bleffing of HE God Almighty, the Father, the Son, and the Holy Ghoft, upon you, and remain with you for ever. Amen.

And there shall none be admitted to the boly Communion, until fuch time as be be confirmed, or e ready and defirous to be confirmed.

The

SOLEMNIZATION of MATRIMONY.

I First the Banns of all that are to be married together, must be published in the Church three seweral Sundays or Holy-days, in the time of divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner:

I Publish the Banns of Marriage between M. of — and N. of —. If any of you know cause or just impediment why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second or chird] time of asking.

And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwint them, without a Cercificate of the Banns being thrice asked from the Curate of the other Parish.

At the day and time appointed for Solemnization of Matrimony, the Perfons to be married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right hand, and the Woman on the left, the Priess shall say,

DEarly beloved, we are gathered together here in the Eght of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, fignifying unto as the mystical union that is betwirt Christ and his Church; which holy estate Christ adorned and beautified with his prefence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be homourable among all men; and therefore is not by any to be en-

terprifed, nor taken in hand unadvifedly, lightly, or wantonly, to fatisfy men's carnal lufts and appetites, like brute beafts that have no understanding; but reverently, discreetly, advisedly, foberly, and in the fear of God, duly confidering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such perfons as have not the gift of continency, might marry and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual fociety, help, and comfort that the one ought to have of the other, both in profperity and advertity:

Into which holy eftate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereaster for ever hold his peace.

And also speaking unto the Persons that shall be married, be shall say;

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the fecrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together

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Those whom God hath Tornedtogo ther. let no man put Asunder.



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gether in Matrimony, ye do now confess it. For be ye well affured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of Marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a caution (to the full value of such charges as the persons to be married do thereby suffain) to prove his allegation: then the solumnimation must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the Man.

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in fickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer, I will.
Then shall the Priest say unto the
Woman.

MILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt, thou obey him, serve him, love, homour and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer, I will.

Then fall the Minister say, Who giveth this woman to be married to this Man?

Then shall they give their troth to each other in this manner.

The Minister receiving the Woman at her fathers or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.

I M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worfe, for richer for poorer, in fickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loofe their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,

I N. take thee M. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in fickness and in health, to love to cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loofe their bands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth singer of the Woman's left hand. And the man holding the Ring there, and taught by the Priest, shall say,

With my body I thee worship, and with all my worldly goods I thee endow: In the

Name

Name of the Father, and of the Son, and of the Holy Ghoft. Amen.

Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

Deternal God, creator and preferver of all mankind, giver of all fpiritual grace, the author of everlasting life; Send thy bleffing upon these thy servants, this Man and this Woman, whom we bless in thy Name: that as Isaac and Rebecca, lived faithfully together so these persons may surely perform and keep the vow and govenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord.

Then foall the Prieft join their right bands togather and foy,

Those whom God hath joined together, let no man put a-funder,

Then fall the minister speak unto the People :

F Orasmuch as M. and N. have confented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And the Minister shall odd this blossing.

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GOD the Father, God the Son, God the Holy Ghoft, blefs, preferve, and keep you; the Lord mercifully with his favour look upon you; and fo fill you with all spiritual benediction and grace, that ye may so like together in this life, that in the world to come ye may have life everlasting. Amen.

Then the Minister or Clerks going to the Lord's Table, shall say or sing the Pfalm following:

Beati ownes. Pfal. 128.

B Leffed are all they that feat the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the olivebranches: round about thy table;

bleffed that feareth the Lord.

The Lord from out of Sion that to blefs thee; that thou that fee Jerufalem in profperity all thy life long;

Yes, that thou fast fee thy children's children's and peace upon brael.

Glory be to the Father, &c. As it was in the, &c.

Deux miscreatur. Pfal. 67.

OD be merciful unto us, and bless us: and shew us the light of his countenance, and be

merciful unto us,

That thy way may be known upon earth: thy faving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

Milw I

O let the nations rejoice and be glad : for thou shalt judge the folk righteoufly, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise

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Then shall the earth bring forth her increase: and God even our own God, thall give us his bleffing.

God shall bless us: and all the ends of the world shall fear him. Clory be to the Father, &c.

As it was in the beginning, &c. The Pfalm ended, and the Man and the woman kneeling before the Lord's Table, the Priest fanding at the Table and turning bis face towards them, fall

Lord, have mercy upon us. Answer. Christ, have mercy

upon us.

Minister. Lord, have mercy

upon us. OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy fervant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them

help from thy holy place; Answer. And evermore defend

them Minister. Be unto them

tower of strength, Answer. From the face of

their enemy.

Minister. O Lord, hear our

unto thee,

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless thefe thy fervants, and fow the feed of eternal life in their hearts, that whatfoever in thy holy word they shall profitably learn they may in fleed fulfil the fame. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didit fend thy bleffing upon Abraham and Sarah, to their great comfort: fo vouchsafe to send thy bleffing upon these thy fervants, that they obeying thy will, and alway being in fafety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past child-bearing.

Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We befeech thee, affift with thy bleffing these two persons, that they may both be fruitful in procreation of children, and also live together fo long in godly love and honesty, that they may fee their children christianly and virtuously brought up, to thy praise and honour, through lefus Christ our Lord. Amon.

God, who by thy mighty power haft made all things of nothing, who also (after other things fet in order) didft appoint that out of man (created after thine own image and fimilitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put afunder those whom thou by Matrimony hadst made one: O God, who hast confecrated the state of Matrimony to fuch an excellent Answer. And let our cry come | mystery, that in it is fignified

and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy ferlove his wife, according to thy Word, (as Christ did love his fpouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her hufband, and in all quietness, fobriety, and peace he a follower of holy and godly matrons, O Lord, bles them both, and grant them to inherit thy everlasting kingdom, through Jefus Christ our Lord. Amen.

¶ Then fall the Prieft fay,

A Lmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

After which, if there he no Serman declaring the duties of man and wife, the Minister shall read as followerh.

A L L ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands toward their wives, and wives towards their husbands.

Saint Paul in his Episse to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church and gave himself for it; that he might

fanctify and cleanfe it with the washing of water, by the word; that he might present it to himfelf a glorious Church, not having fpot or wrinkle, or any fuch thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himfelf. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the Church; for we are members of his body, of his fieth, and of his bones, For this cause shall a man leave his father and mother, shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Chuch. Nevertheless, let every one of you in particular fo love his wife even as himfelf.

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Likewife the fame St. Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, faith unto them that are married; Ye husbands, dwell with your wives, according to knowlege, giving honour unto the wife, as unto the weaker vessel, and as being heres together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewife, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scrip-

Saint Paul, in the aforenamed Epittle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own hus-

bands

bands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the hody. Therefore as the Church is subject unto Christ; so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

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And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chafte conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet fpirit, which is in the fight of God of great price. For after this manner in the old time the holy woman also who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement.

It is covenient that the new married Persons should receive the boly Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER for

The VISITATION of the SICK.

When any person is fick, notice shall be given thereof to the Minister of the Parish: who coming into the fick person's bouse, shall say,

PEACE be to this house, and to all that dwell in it.

When be cometh into the fick man's presence, he shall say, kneeling down,

R Emember not, Lord, our iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Anfw. Spare us, good Lord.

Then shall the Minister say, Let us pray. Lord, have mercy upon us. Christ, Bave mercy upon us.

Our Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.

Minister. O Lord, save thy

Answ. Which putteth bir troft in thes.

H 2 Minister.

Minister. Send bim help from thy holy place;

Ango. And evermore mighti-

ly detend bim.

Minifler. Let the enemy have no advantage of bim;

Anfav. Nor the wicked approach to hurt bim.

Minister. Be unto bim, O Lord, a strong tower,

Anfau. From the face of bis enemy.

Minister. O Lord, hear our

prayers:

Anfar. And let our cry come unto thee.

Minister.

Lord, look down from heaven, behold visit, and relieve this thy fervant. Look upon bim with the eyes of thy mercy, give bim comfort and fure confidence in thee, defend bim from the danger of the enemy, and keep bim in perpetual peace and falety, through Jesus Christ our Lord. Amen

HEAR us, Almighty and moft merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with fickness. Sancti-fy, we beleech thee, this thy fatherly correction to bim, that the fenfe of bis weakness may add firength to bis fai h, and feriousness to bis repentance. That if it shall be thy good pleafure to restore bim to bis former health, be may lead the refidue of bis life in thy fear, and to thy glory to or elfe give bim grace fo to take thy vifitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Chrift our Lord. Amen.

Then fall the Minister exbort the fick Person after this forms or other like,

Dearly beloved, God is the

the is the open wide.

Lord of life and death, and of all things to them pertaining, as youth, ftrength, health, age, weakness, and tickness. Wherefore, whatfoever your fickness is, know you certainly, that it is God's vifitation. And for what cause soever this fickness is fent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless selicity; or elfe it be fent unto you to correct and amend in you whatfoever doth offend the eves of your heavenly Father: know you certainly, that if you truly repent you of your fins, and bear your fickness p tiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly vifitation, submitting yourfelf wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

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If the person wisited be very fick, then the Curate may end bis Exbortation in this place, or elle

proceed.

AKE therefore in good part the chastisement of the Lord : For (as St. Paul faith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chafteneth and fcourgeth every fon whom he receiveth. If ye endure chaftering, God dealeth with you as with fons; for what fon is he whom the father chaffeneth not? But if ye be without chastifement, whereof all are partakers, then are ye baftards, and not fons. Furthermore, we have had fathers of our field, which cor-rected us, and we gave them reverence.: Ihall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chaflened us after their own pleafure; but he for our profit, that we might be partakers of his holinefs. These words, good brother, are written in holy fcripture for our comfort and instruction, that we should patiently, and with thankfgiving bear our heavenly Father's correction, whenforver by any manner of advertity it shall please his gracious goodness to vifit us. And there should be no greater comfort to Christian per-fons, than to be made like unto Christ by suffering patiently advertities, troubles, and ficknesses. For he himself went not up to joy, but first he suffered he entered not into his pain; lory before he was crucified. So truly our way to eternal joy is to fuffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlatting life. therefore taking your fickness, which is thus profitable for you, patiently; I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And forafmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons : I require you to examine yourfelf and your estate, both toward God and man: so that accusing and condemning yourfelf for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judg-

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ment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Acticles of the Faith; Joying thus;

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jefus Chrift his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Priate, was crucified, dead, and buried; that he went down into hell, and also did rife again the third day; that he ascended into heaven, and fitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost they believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of the fiest; and everlasting Life after death?

The fick Person shall answer, All this I stedfastly believe.

Then shall she Minister examine whether be repent him truly of his sins, and he in charity with all the world; exhorting him to forgive from the hostom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he tark done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then he adnomished to make his Will, and to declare his Debts what he oweth, and what is owing unto

bim for the better discharging of bis Conscience, and the quietness of bis Executors. Bus men should aften be put in remembrance to take order for the settling of their temporal estates, which they are in health.

These words before rehearsed may be said before the Minister begin his prayer, as be shall

fee caufe.

The Minister Sould not omit earnestly to move such sick persons as are of ability, to be liberal to

the poor.

Mere shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience proubled with any weighty matter. After which Confession, the Priest stall absolute him (if he humbly and heartily desire it) after this fort.

OUR Lord Jefus Christ, who hath left power to his Church to absolve all sinners who eruly repent and believe in him, of his great mercy fergive thee thine offences; and by his authority committed to me, I absolve thee from all thy fins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Prich fall fay the Collect following.

O Most Merciful God, who according to the multitude of thy mercies dost so pust away the fins of those who rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnessly desireth pardon and sorgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the traud and malice of the devil, or by his own carnal will and frances; preserve and continue

this fick member in the unity of the Church; confider bis contrition, accept bis tears, affwage bis pain, as shall seem to thee most expedient for bim. And forasmuch as be putteth bis sull trust only in thy mercy, impute not unto bim bis former has; but strengthen bim with thy blessed Spirit; and when thou art pleased to take bim hence, take bim unto thy savour, through the merits of thy most dearly beloved Son Jesus Christ our Lord, Anen.

Then Mall the Minister fag

In te, Domine, speravi. PSAL. 71.

In thee, O Lord, have I put
my trust, let me never be put
to confusion: but rid me, and
deliver me in thy righteousness;
incline thine ear unto me, and
save me.

Be then my firong hold, whereunce I may alway refort: thou haft promifed to help me, for thou art my house of defence, and my eartle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous

and cruel man.

For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

Through thee have I been holden up ever fince I was born a thou are he that rook me out of my mether's womb; my praise shall always be of thee.

I am become as it were a monster unto many: but my

fure truft is in thee.

O let my mouth be filled with thy praise: that I may and of thy glory and honour all the day long.

Catt me not away in the time of age : forfake me not when my itrength falleth me.

For mine enomies speak av-

gainst me, and they that lay wait for my foul take their counfel together, saying: God hath forfaken him; persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perith that are against my foul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and falvation: for I know no end thereof.

I will go forth in the firength of the Lord God: and will make mention of thy righteourners only.

Thou O God, hast taught me from my youth up until now: therefore will I tell of

thy wondrous works.

Forfake me not, O God, in mine old age, when I am grey-headed: until I have thewed thy ftrength unto this generation, and thy power to all them that are yet for to come.

Thy righteoufness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, &c. As it was in the beginning, &c.

¶ Adding this :

O Saviour of the world, who by thy Crofs and precious Blood haft redeemed us, fave us, and help us, we humbly befeech thee; O Lord.

Then shall the Minister say,

THE Almighty Lord, who is
a most strong tower to all
them that put their trust in him,
to whom all things in heaven,
in earth, and under the earth,
do how and obey, he now and

evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and through whom thou mayeft receive health and falvation, but only the Name of our Lord Jefus Christ, Amen.

And after that shall say,
UNTO God's gracious niercy
and protection we commit
thee. The Lord bless thee, and
keep thee. The Lord make his
face to shine upon thee, and be
gracious unto thee. The Lord
lift up his countenance upon
thee, and give thee peace both
now and evermore. Amen.

A Prayer for a fick Child. O Almighty God and merci-ful Father, to whom a-lone belong the iffues of life and death; Look down from heaven, we humbly befeech thee, with the eyes of mercy upon this child now lying upon the bed of ackness : vinc bim, O Lord, with thy falvation; deliver bim in thy good appointed time from bis hodily pain and fave bis foul for thy mercies fake : That if it shall be thy pleasure to prolong bis days here on earth, be may live to thee, and be an instrument of thy glory, by ferving thee faithfully, and doing good in bis generation; or elfe receive bis into those heavenly habitations, where the fouls of them that Reep in the Lord Jesus enjoy perpettral rest and felicity. Grant this, O Lord, for thy mercies fake, in the fame thy Son our Lord Jefus Christ; who liveth and reigneth with thee and the Holy Ghoft, ever one God, world: without end. Amen.

A Prayer for a fick person, when there appeareth but small hope of recovery.

O Father of mercies, and God of all comfort, our H.4.

only help in time of need; We fly unto thee for fuccour in behalf of this thy fervant, here lying under thy hand in great weakness of body. Look gra-ciously upon bim, O Lord; and the more the outward man decayeth, firengthen bim, we befeech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give bim unfeigned repentance for all the errors of bir life paft, and fleefaft faith in thy Son Jefus, that bis fins may be done away by thy mercy, and bis pardon fealed in heaven, before be go hence and be no more feen. We know, O Lord, that there is no word impossible with thee: and that if thou wilt, thou canft even yet raife bim up, and grant bim a longer continance amongit us. Yet forasmuch as in all appearance the time of bis diffolution draweth near, fo fit and prepare bim, we befeech thee, against the hour of death, that after bis departure hence in peace and in thy favour, bis foul may be received into thine everlasting kingdom, through the merits and mediation of Jefus Christ thine only Son, our Lord and Saviour.

A commendatory Prayer for a fick person at the point of de-

O Almighty God, with whom do live the spirits of just men made persect after they are delivered from their earthly prifons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands, of a saithful Creator, and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray shee, in the blood of that im-

maculate Lamb that was flain to take away the fins of the world: that whatfoever defilements it may have contracted in the midst of this miserable and naughty world, through the lufts of the flesh, or the wiles of Saran being purged and done away, it may be prefented pure and without fpot before thee. And teach us who furvive, in this and other like daily fpectacles of mortality, to fee how frail and uncertain cur own condition is, and fo to number our days, that we may ferioufly apply our heart to that holy and heavenly wifdom, whilit we live here, which may in the end bring us to life everlafting, through the merits of Jefus Christ thine only Son, our Lord. Amen.

A Prayer for perfons troubled in mind or in conscience.

O Bleffed Lord the Father of mercies, and the God of all comforts, we bekech thee look down in pity and compaffien upon this thy afflicted fervant. Thou writest titter things aginst bim, and makest bim to posses bis former iniquities; thy wrath lieth hard upon bim, and bis foul is full of trouble: But, O merciful God, who haft written thy holy Word, for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give bim a right understanding of bimfelf, and of thy threats and promises, that be may neither cast away bis confidence in thee, nor place it any where but in thee. Give bim strength against all bis temptations, and heal all bis distempers. Break not the bruifed reed, nor quench the imoaking flax. Shut not up thy tender mercies in difpleafure; but make bim to hear of

joy and gladness, that the bones which thou hast broken may rejoice. Deliver bim from fear of the enemy, and lift up the successful fust that our Lord. Amen.

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The COMMUNION of the SICK.

To for a smuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain robat time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whenfoever it shall please Almighty God to call them, the Curates fall diligently from time to time (but especially in the time of peftilence, or other infectious fickness) exbort their Parisboners to the often receiving of the boly Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing they may in case of sudden wisitation, have the less cause to be disquiered for lack of the same. But if the sick person be not able to come to the Church, and yet is de firous to receive the Communion in bis boufe; then be must give timely notice to the Curate, fignifying also bow many there are to communicate with bim, (which shall be three, or two at the least) and having a convenient place in the fick man's bouse, with all things necessary so prepared, that the Curace may reverently minister, be shall there celebraic the boly Communion, beginning with the Collett, Epiftle, and Gofpel bere following.

The Collect.

A LMIGHTY everliving God, A maker of mankind, who dolt correct those whom thou doft love, and chaftife every one whom thou doft receive; We befeech thee to have mercy upon this thy fervant vifited with thine hand, and to grant that be may take bis fickness patiently, and recover bis bodily health, if it be thy gracious will; and whenfoever bis foul shall depart from the body, it may he without spot presented unto thee, through Jefus Christ our Lord. Amen.

The Epifile. Hebr. 12. 5.

TY fon, despise not thou the M chaftening of the Lord, nor taint when thou art rebuked of him. For whom the Lord loveth he chaiteneth; and scourgeth every fon whom he receiveth.

The Gofpel. S. John 5. 24.

[TErily, verily I fay unto you, He that heareth my word, and believeth on him that fent me, hath everlasting life, and shall not come into condemna-tion a but is passed from death uato life.

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After which the Priest shall proceed according to the form before prescribed for the boly Communion, beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the boly Sacrament, the Prieft shall first receive the Communion bimfelf, and after minister unto them that are appointed to communicate with the fick, and last of all to the fick person seem tod viot .mH's

The Enriel of the Dead.

- But if a Man, either by reason of entremity of schness, or for want of warning in due time to the Curote, or for lack of company to receive with him, or by another just impediment, do not receive the Sacrament of Christ's Body and Bloods the Curate shall instruct him, that if he do truly repent him of his sins, and sted assly believe that Jesus Christ hath justiced death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the Body and Blood of our Saviour Christ prostably to his soul's health, although he do not receive the Sacrament with his mouth.
- When the fick Person is wished, and received the boly Communion all at one time, then the Priess, for more expedition, shall cut off the form of the wisheation at the Psalm [In thee, O Lord, have I put my trust, &c.] and go fraight to the Communion.
- In the time of the plague, freeat, or such other like contagious times of sickness or diseases, when more of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the insection, upon special request of the diseased, the minister may only communicate with him.

The ORDER for

The BURIAL of the DEAD.

- Here it is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.
- The Priests and Glerks meeting the Corps at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say or sing,

Am the refurrection and the life, faith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosever kneth and believeth in me shall never die.

S. John 11, 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19.25, 26, 27.

W I brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleffed be the Name of the Lord. I Tim. 6. 7. Job 1. 21.

After they are come into the Church, shall be read one or both of these Plaims following.

Dist, custodiam. PSAL. 39.
I Said, I will take heed to my
ways: that I offend not in
my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my fight.

I held my tongue, and spake nothing: I kept filence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me,

and

and while I was thus mufing, the fire kindled; and at the last I spake with my toogue;

Lord, let me know my end, and the number of my days: that I may be certified how long

I have to live.

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Behold, thou haft made my days as it were a fpan long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain fhadow, and difquieteth himfelf in vain ; he heapeth up riches, and cannot tell who shall

gather them.

And now, Lord, what is my hope: truly my hope is even in thes.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth a for it was thy

doing.

Take thy plague away from me: I am even confumed by means of thy heavy hand.

When thou with rebukes doft chaften man for fin, thou makest his beauty to confume away, like as it were a moth fretting a garment : every man therefore is but vamity and and

Hear mysprayes, Q Lord, and with thine ears confiden my calling : hold not thy peace at

my teass

For I am a ftranger with thee, and a fojourner as all my fathers were.

O space me a little, that I say recover my strength : be-re I go bence, and to no more

Glory be to the Factor, Grindle As it was in the beginning, &c. Dembre, refugium. PSAL, 90. ORD, show haft been our cefuge : from one generation to another,

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlafting, and: world without end.

Thou turnest man to destruction: again thou fayeft, Come again, ye children of men.

For a thousand years in thy fight are but as yesterday: see-ing that is past as a watch in the night.

As foon as thou scatterest them. they are even as a fleep; and fade away fuddenfy like the grafs.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are atraid at thy

wrathful indignation.

Thou hast fet our misdeeds before thee: and our fecret fins in the light of thy countenance.

For when thou art angry. all our days are gone : we bring our years to an end, as it were

a tale that is told.

The days of our age are threefcore years and ten; and though men be fo ftrong that they come to fourfoore years : yet is their ftrength then but labour and forrow; fo foon passeth it away, and we are: gone.

But who regardeth the power of thy wrath; for even there-after as a man feareth, to is thy.

difpleafure.

So teach us to number out days : that we may apply our

bearts unto wildom.

Turn thee again, @ Lord; at the last : and be gracious unto

O fatisfy us with thy metcy, and that foom a fe shall we rejoice and be glad all the days

Comfort we again, new after the time that thou half plagued

H.6.

us : and for the years wherein we have fuffered advertity.

Shew thy fervants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c. As it was in the beginning, Go.

Then shall follow the Lesson saken out of the fifteenth Chapter of the former Epiftle of Saint Paul to the Corinthians.

I Cor. 15. 20.

NOW is Christ rifen from the dead, and become the first-fruits of them that flept. For fince by man came death, by man came also the refur-rection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits; after-ward they that are Christ's at his coming. Then cometh the end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he bath put all things under his feet. But when he faith all things are put under him, it is manifest that he is excepted which did put all things under him And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Ele what shall they do which are baptized for the dead, if the dead rife not at all? Why are they then baptized for the

dead 2 and why fland we in jeopardy every hour? I projett by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have tought with beafts at Ephefus, what advantageth it me, if the dead rife not? Let us cat and drink; for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to rightee ufnefs, and fin not: for fome have not the knowledge of God. I fpeak this to your shame. But some man will say, How are the dead raifed up? and with what body do they come? Theu fool, that which thou fowest, is not quickened except it die. And that which thou sowest, thou fowest not that body that shall be, but bare grain, it may chance of wheat, or of fome other grain : But God giveth it a body as it hath pleated him, and to every feed his own body. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is an-other. There is one glory of the sun, and another glory of the meon, and another glory of the flars : for one ftar differeth from another star in glory. So also is the refurrection of the dead. It in incorruption: it is fown in dishonour, it is raised in plory: it is sown in weakness, it is raised an power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body And so it is written, The first man Adam was made a living foul, the last Adam was made a quickening

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quickering fpirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is fpiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, fuch are they also that are heavenly. And as we have borne the image of the earthy, we shall allo bear the image of the heavenly. Now this I fay, brethren, that fiesh and blood cannot inherit the kingdom of God; neitheir doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumper shall found, and the dead mall be raised incoruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy fting? O grave, where is thy victory? The fling of death is fin, and the strength of fin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved bre-theren, te ye stedfast, unmoveble, always abounding in the work of the Lord; forafmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest hall fay, or the Priest and Clerks hall fing,

MAN that is born of a woman hath but a mort time to live, and is full of milery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one slay.

In the midft of life we are in death; of whom may we feck for fuccour, but of thee, O Lord, who for our fins art justly dif-

pleafed?

Yet, O Lord God most holy, O Lord most mighty, O holy, and most merciful Saviour, deliver us not into the bitter pains

of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord, most holy O God, most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

upon the body by some standing by, the Priest shall jay,

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himfelf the foul of our dear brother here departed, we therefore commit bis body to the ground; earth to earth, afhes to afhes, dust to duft; in fure and certain hope of the refurrection to eternal life, through our Lord Jefus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to fubdue all things to himfelf.

I Then shall be said or sung,
I heard a voice from heaven,
faying unto me, Write; From
henceforth bleffed are the dead
which die in the Lord; even so
saith the Spirit; for they rest
from their labours.

Then foall the Print fay, Lord, have mercy upon us. Christ, bave mercy upon us. Lord, have mercy upon us.

UR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

Prieft. Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the fouls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleafed thee to deliver this our brother out of the miseries of this finful world; befeeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to haften thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect confummation and blifs, both in body and foul, in thy eternal and everlafting glory, through Jefus Christ our Lard. Amen.

The Collett. Merciful God, the Father of our Lard Jesus Christ who is the refurrection and the life; in whom whofoever believeth shall live, though he die; and whofoever liveth and beliveth in him, shall not die eternally; who also hath taught. us by his holy Apostle Saint Paul, not to be forry, as men without hope, for them that fleep in him: We meekly befeech thee, O Father, to raise us from the death of fin unto the life of righteoulness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that at the general refurrection in the laft day we may be found acceptable in thy fight, and receive that bleffing which thy well beloved Son shall then pronounce to all that love and fear thee, faying, Come ye bleffed children of my Father, receive the kingdom prepared for you. from the beginning of the world. Grant this, we befeech thee, Q merciful Father, through Jefus Christ our mediator and Redeemer. Amen.

THE grace of our Lord Je-God, and the fellowship of the Holy Choft, be with us all evermore, Amen.

The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women.

The Woman at the usual time after ber Delivery, shall come into the Church decently apparelled, and there shall kneel down in some conve-nient place, as bath been accustomed, or as the ordinary shall direct: and then the Prieft fhall fay unto ber;

ance, and hath preferred you fay :

Forasmuch as it hath pleased in the great danger of child-birth, you shall therefore give ness to give you safe deliver-hearty thanks unto God, and

116. P[alm.)

Dilexi, quoniam.

Am well pleafed ; that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I cail upon him as long as I live.

The mares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I befeech thee, deliver my foul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple: I was in mifery, and he helped me.

Turn again then unto thy reft, O my foul : for the Lord hath rewarded thee.

And why? thou haft delivered my foul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I fpeak; but I was fore troubled: I faid in my hafte, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of falvation: and call upon the Name of the Lord.

I will pay my vows now in the prefence of all his people: in the courts of the Lord's house, e en in the midft of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, Sc. As it was in the beginning, &c.

I Or pfalm 127. Nifi Dominus. EXCEPT the Lord build the house: their labour is but loft that build it.

Except the Lord keep the

(Then Shall the Prieft fay the city : the watchman waketh bu in vain.

It is but loft labour that ye hafte to rife up early, and fo late take reft, and eat the bread of carefulness: for so he giveth his beloved fleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even lo are the young children.

Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c. As it was in the beginning, &c.

Let us pray. Lord, have mercy upon us. Corift, bave mercy upon ut. Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trefpals againft us; And lead us not into tempta-h tion, But deliver us from eviltar For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, fave this woman thy fervant;

Answer. Who putteth her trust in thec.

Manister. Be thou to her a firong tower;

Answer. From the face of her

Mis. Lord, hear our prayer; Anfaver. And let our cry come unto thee.

Minister. Let us pray. Almighty God, we give thee humble thanks for that thou haft vouchfafed to deliver this woman thy fervans

from the great pain and peril of child-birth: Grant, we befeech thee, most merciful Father, that the through thy help may both faithfully live and walk according to thy will in this life prefent, and also may be partaker of everlasting glory in the life to

come, through Jefus Chrift our Lord. Amen.

The woman that cometh to give Ber thanks, must offer accustomed offerings; and if there be a Communica, it is convenient that the receive the boly Communion.

COMMINATION.

Or Denouncing of God's Anger and Judgments against Sinners; with certain Prayers to be used on the First Day of Lent, and at other Times, as the Ordinary shall appoint.

After Morning Prayer, the Litary ended according to the accustomed manner, the Pri-ft fall in the Reading-pero or pulpit fay;

BRethren, in the primitive Church there was a godfy discipline, that at the beginning of Lenr, fuch persons as stood convicted of notorious fin, were put to open penance, and punished in this world, that their fouls might be faved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the faid discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you ail) thould be read the general Sentences of God's curfing against impenitent finners, gathered out of the feven and twentieth chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every fenrence, Amen : to the intent that being admonished of the great indignation of God against finners, ye may the rather be moved to earnest and true repentance, and may walk more warily, in these dangerous days; fieeing from fuch vices, for which ye affirm with your own mouths the curfe of God to be due,

Urfed is the man that mak-A eth any carved or molten image to worship it.

And the prople shall answer and

Say, Amen. Minister. Cursed is he that. curfeth his father or mother.

Anfaver. Amen.

Min. Cur'ed is he that removeth his neighbour's land-mark. Anjwer. Amen.

Min. Curfed is he that maketh the blind to go out of his way.

Answer. Amen. Min. Curfed is he that pervert-

eth the judgment of the ftranger, the fatherless, and widow. An wer, Amen.

Min. Curfed is he that imiteth his neighbour fecretly.

Anfaver. Amen.

Min. Curfed is he that lieth with his neighbour's wife.

Answer. Amen.

Min. Curfed is he that taketh reward to flay the innocent.

Answer. Amen.
Min. Curfed is he that putreth
his trust in man and taketh
man for his defence, and in his heart goeth from the Lord.

Anfquer, Amen. Min. Curfed are the unmerciful, fornicators and adulterers, envetous persons, idolaters, slanderers, drunkards, and extortioners.

Anfwer. Amen. Minifter.

NOW feeing that all they are David beareth witness) who do err and so aftray from the commandments of God, let us (remembering the dreadful judg-ment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our finful life, acknowledging and confessing our offences, and feeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, fo that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God. He shall pour down rain upon the finners, fnares, fire and brimftone, ftorm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place, to vifit the wickedness of fuch as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into his barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are fafe, then shall sudden destruction come upon them, as forrow cometh upon a woman travail-ing with child, and they shail not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate fin-

ners, through the stubborness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-fuffering of God, when he called them continually to repentance. Then shall they call upon me (faith the Lord) but I will not hear; they shall feek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abherred my courfel, and despised my correction. Then shall it be too late to kneck, when the door shall be thut; and too late to cry for mercy, when it is the time of juffice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be faid unto them, Go, ye curfed, into the fire everlafting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of falvation lafteth; for the night cometh when none can work: But let us, while we have the light. believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promifeth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our fins be as red as scarlet, they shall be made white as fnow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Loid) from all your wickedness, and your fin shall your he would defend the said of the said not be your destruction. Caft away from you all your ungodliness that ye have done; make you new hearts, and a new fptrit : Wherefore will ye die, O ye

house of Israel; seeing that I have no pleasure in the death of him that dieth, faith the Lord God? Turn ye then, and ye fhall live. Although we have finned, yet have we an advocate with the Father, Jefus Christ the righteous, and he is the propitiation for our fins. For he was wounded for our offences, and fmitten for our wickedness, Let us therefore return unto him who is the merciful receiver of all true penitent tinners; affuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repeatance; if we will fubmit ourfelves unto him, and from henceforth walk in his ways; if we will take his eafy yoke and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his Holy Spirit; feeking always his glory, and ferving him duly in our vocation with thankfeiving. This if we do, Chritt will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will fet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poffession of his glorious kingdom: unto which he vouchfafe to bring us all, for his infinite mercy. Amen.

Then shall they all kneel upon their knees, and the Priest and Clerks, kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

Misenere mei, Beut. PSAL. 51.

HAVE mercy upon me, O
God, after thy great goodness: according to the multitude
of thy mercies do away mine
offences.

Wash me throughly from my wickedness: and cleanse me from my fin.

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For I acknowledge my faults: and my fin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in fin hath my

mother conceived me.

But lo, thou requireft truth in the inward parts: and shalt make me to understand wildom fecretly.

Thou shalt purge me with hyssop, and I shall be clean t thou shalt wash me, and I shall be whiter than snow.

Thou faalt make me hear of jay and gladne's: that the bones which thou haft broken may

rejoice.

Turn thy face from my fins : and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me,

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish mewith thy free Spirit;

Then shall I teach thy ways unto the wicked; and sinners shall be converted unto thee,

Deliver me from blood-guiltinefs, O God, thou that art the God of my health: and my tongue shall fing of thy righteourners.

Thou shalt open my lips, Q Lord: and my mouth shall

shew thy praise.

For thou defireft no facrifice, else would I give it thee; but thou delightest not in burnt-offerings.

The facrifice of God is a troubled Spirit : a broken and con-

trite

trite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls

of Jerusalem;

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Thenshalt thou be pleased with the facrifice of righteoufness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c. As it was in the begining, &c. Lord, have mercy upon us.

Christ, bave mercy upon us. Lord, have mercy upon us.

UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespals against us; And lead us not into temptation, But deliver us from evil. Amen.

Min. O Lord, fave thy fervants. Anfw. That put their truft in

thee

Min. Send unto them help from above.

An w. And evermore mightily defend them.

Min. Help us, O God our Sa-

And w. And for the glory of thy Name deliver us; be merciful to us finners, for thy Name's fake.

Min, O Lord, hear our prayer; Answ. And let our cry come unro thee.

Minister. Let us pray.

LORD, we befrech thee, mercifully hear our prayers, and spare all those who confess their fins unto thee; that they whose consciences by fin are accufed, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Mest mighty God and merciful Father, who haft compassion upon all men, and hatest for evermore. Amen.

nothing that thou haft made, who wouldest not the death of a finner, but that he should rather turn from his fin and be faved; Mercifully forgive us our trefpaffes; receive and comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to torgive fins. Spare us therefore, good Lord, spare thy prople whom thou haft redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable finners; but for turn thine anger from us, who meekly acknowledge our vilenels, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jefus Christ our Lord. Amen.

Then shall the People fav this that followeth, after the Minister.

TURN thou us, O good Lord, and fo shall we be turned. Be tavourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compatfion, long-fuffering, and of great pity. Thou sparest when we deferve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, fpare them, And let not thine heritage be brought to confufion. Hear us, O Lord, for thy mercy is great; And after the multitude of thy mercies look upon us, through the merits and mediation of thy bleffed Son Jefus Christ our Lord. Amen.

Then the Minister alone shall fay,

THE Lord blefs us, and keep light of his countenance upon us, and give us peace now and

THE

PSALTER,

OR

PSALMS of DAVID;

Pointed as they are to be fung or faid in CHURCHES.

THE FIRST DAY.

MORNING PRAYER.
PSAL. 1. Beatus vir, qui non abiit.
RLESSED is the man that

b hath not walked in the countel of the ungodly, nor flood in the way of finners: and hath not fat in the feat of the fcornful,

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due feason.

4 His leaf also shall not wither: and look, whatsoever he doeth it shall prosper.

5 As for the ungodly, it is not fo with them: but they are like the chaff which the wind scattereth away from the sace of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

PSAL, 2. Quare fremusrunt

WHY do the heathen fo furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth fland up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds afunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his fore displeasure.

6 Yet have I fet my king : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath faid unto me: Thou are my Son, this day have I begotten thee.

8 Defire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

To Be wife now therefore, O ye kings: be learned, ye that are judges of the earth.

ri Serve the Lord in fear; and rejoice unto him with re-

12 Kis the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.



Thanksgiving



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PSAL. 3. Domine, quid mul-

LORD, how are they increase that trouble me: many are are they that rise against me.

2 Many one there be that f.y of my foul: There is no help

for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out

of his holy hill.

5 I laid me down and flept and rose up again: for the Lord

fustained me.

6 I will not be afraid for tenthousand of the people: that have fet themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone; thou hast broken the teeth-of the ungodly.

8 Salvation belongeth unto

upon thy people.

PSAL. 4. Cum invocarem.

HEAR me when I call, O God of my righteoufnefs: thou haft fet me at liverty when I was in trouble; have mercy upon me, and hearken unto my prayer.

will ye blafpheme mine honour: and have fuch pleafure in vanity,

and feek after leafing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and fin not: commune with your own heart, and in your chamber, and be ftill.

5 Offer the facrifice of righteoutness: and put your trust in the Lord.

Who will thew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hait put gladness in my heart: fince the time that their corn and wine, and oil increased.

g I will lay me down in peace, and take my reft: for it is thou, Lord, only that makest me dwell in fasety.

PSAL. 5. Verba mea auribut.

Ponder my words, O Lord:

confider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look

4. For thou art the God that haft no pleasure in wickedness: neither shall any evil dwell with

thee

5 Such as be foolish shall not stand in thy fight: for thou hatest all them that, work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty

and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain

before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open fepulche : they flatter with

their tongue.

God; let them perish through their own imagination: cast them out in the multitude of their

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their ungodlines; for they have

rebelled against thee.

15 And let all them that put their trust in thee rejoice; they shall ever be giving of thanks, because thou defended them: they that love thy Name, shall be joyful in thee.

thy bleffing unto the righteous: and with thy favourable kind-ness wilt thou defend him, as

with a shield.

EVENING PRAYER.

O Lord, rebuke me not in thine indignation: neither chaften me in thy displeasure.

Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My foul also is fore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my foul: O fave me for thy mercies fake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

g The Lord hath heard my petition: the Lord will receive my prayer.

they shall be turned back, and

put to shame suddenly.

PSAL. 7. Domins, Deux meus.

O Lord my God, in thee have
I put my trust: save me
from all them that persecute
me, and deliver me;

2 Left he devour my foul like a lion, and tear it in pieces; while there is none to help.

3 O Lord my God, it I have done any fuch thing; or if there be any wickedness in my

hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

fecute my foul, and take me: yea, let him tread my life down upon the earth, and lay mine

honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyfelf, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And fo shall the congregation of the people come about thee: for their fakes therefore

lift up thyfelf again.

8 The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but

guide thou the just.

10 For the righteous God:

11 My help cometh of God: who preferveth them that are true of heart.

12 God is a righteous judge, ftrong and patient: and God is

provoked every day.

he will whet his fword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inftruments of death; he ordaineth his arrows against the perfecutors.

15 Behold, he travaileth with

michief : he hath conceived forrow, and brought forth un-

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16 He hath graven and digged up a pit: and is fallen himfelf into the destruction that he

made for other.

17 For his travail shall come upon his own head; and his wickedness shall fall on his own

18 I will give thanks unto the Lord, according to his righteourners: and I will praife the Name of the Lord most High.

PSAL. 8. Domine, Dominus nofter.

O Lord our Governor, how excellent is thy Name in all the world: thou that haft fet thy glory above the heavens!

2 Out of the mouth of very babes and fucklings haft thou ordained frength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will confider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the fon of man that thou vifiteft him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makelt him to have dominion of the works of thy hands: and thou haft put all things in subjection under his feet:

7 All theep and oxen: yea, and the beafts of the field;

8 The fowls of the air and the fifnes of the fea: and whatfoever walketh through the paths of the feas.

g O'Lord our Governor: how excellent is thy Name in all the world !

MORNING PRAYER.

PSAL. 9. Confitebor tibi.

I Will give thanks unto thee, O Lord, with my whole heart: I will fpeak of all thy marvellous works.

a I will be glad and rejoice in thee: yea, my fongs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou haft rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end; even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever 1 he hath also prepared

his feat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

g The Lord alfo will be a defence for the oppressed: even a refuge in due time of trouble.

Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquifition for blood, he remembereth them 1 and forgetteth not the complaint of the poor.

O Lord, confider the trouble which

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which I suffer of them that hate me: thou that liftest me up from the gates of death.

ra That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are funk down in the pit that they made: in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked thall be turned into hell: and all the people

that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own luft doth perfecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's defire: and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his fight, and therefore defieth he all his enemies.

6 For he hath faid in his heart, Tush, I shall never be

cast down: there shall no harm

7 His mouth is full of curfing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He fitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting fecretly; even as a lion lerketh he in his den: that he may ravish the poor.

when he getteth him into his

net.

li He falleth down and humbleth himfelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath faid in his heart, Tush, God hath forgotten: he hideth away his sace, and he will never see it.

13 Arife, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme Gcd: while he doth fay in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness

and wrong.

16 That thou mayeft take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

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20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

PSAL. II. In Domino confido.

IN the Lord put I my trust: how say ye then to my sou!, that she should see as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within their quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's feat is in heaven.

5 His eyes confider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his foul abhor.

7 Upon the ungody he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

EVENING PRAYER.

PSAL. 12. Salvum me fac.

HELP me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diffemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have faid, With our tengue will we prevail: we are

they that ought to fpeak; who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, faith the Lord: and will help every one from him that fwelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the filver which from the earth is tried, and purified feven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

o The ungodly walk on every fide: when they are exalted, the children of men are put to rebuke.

PSAL. 13. Ufque que, Domine?

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I feek counfel in my foul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Confider and hear me, O Lord my God: lighten mine eyes, that I fleep not in death;

4 Lest mine enemy say, I have prevailed against him; for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy falvation.

6 I will fing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSAL. 14. Dixit infipiens.

THE fool hath faid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: ings: there is none that doeth

good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doeth good, no not

one.

5 Their throat is an open fepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of curfing and bitterness: their feet

are fwift to fhed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all fuch workers of mischies: eating up my people as it were bread, and call

not upon the Lord?

o There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

nock at the counsel of the peor: because he putteth his

trust in the Lord.

it Who shall give falvation unto Israel out of Sion? when the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.
PSAL. 15. Domine, quis babitabit?

ORD, who shall dwell in thy
tabernacle: or who shall rest
upon thy holy hill?

2 Even he that leadeth an uncorrupt life; and doeth the thing which is right, and speaketh the

truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not flandered his neighbour.

4 He that fetteth not by himfelt, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that fweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things:

shall never fall.

PSAL. 16. Conserva me, Domine.

PReserve me, O God: for in thee have I put my trust.

2 O my foul, thou hast faid unto the Lord: Thou art my God; my goods are nothing unto thee.

3 All my delight is upon the faints that are in the earth; and upon such as excel in virtue.

4 But they that run after another God: shall have great

trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup; thou shalt

maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a

goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have fet God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave

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leave my foul in hell: neither shalt thou fuffer thy Holy One

to fee corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

PSAL. 17. Exaudi, Domine.

HEAR the right, O Lord, confider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my fentence come forth from thy presence: and let thine eyes look upon the thing

that is equal.

3 Thou hast proved and vifited mine heart in the nightseason; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps

flip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and

hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

. 8 Keep me as the apple of an eye: hide me under the shadow

of thy wings,

of From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

own fat: and their mouth

speaketh proud things.

Tr They lie waiting in our way on every fide: turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey: and as it were a lion's whelp lurking in fecret places.

13 Up, Lord, disappoint him, and cast him down: deliver my seul from the ungodly, which is

a fword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their defire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy prefence in righteoufness: and when I awake up after thy likeness, I shall be fatisfied with it.

EVENING PRAYER.

PSAL. 18. Diligam te, Domine.

I Will love thee, O Lord, my frength; the Lord is my froney rock, and my defence; my Saviour, my God, and my might, in whom I will truft; my buckler, the horn also of my falvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praifed: fo shall I be safe from mine

enemies.

3 The forrows of death compassed me: and the overflowings of ungodliness made me asraid.

4 The pains of hell came about me: the fnares of death

overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations

alfo of the hills shook, and were I removed, because he was wroth.

8 There went a smoke out in his prefence: and a confuming fire out of his mouth, fo that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was

dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his fecret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: kail-stones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He fent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The iprings of waters were feen, and the foundations of the round world were discovered at thy chiding, O Lord: at the hiafting of the breath of thy displeasure.

16 He shall fend down from en high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which have me : for they are too mighty for me.

18 They prevented me in the day of my trouble: but the

Lord was my upholder.

19 He brought me forth alfo into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me;

21 Because I have kept the ways of the Lord; and have

not forfaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine

own wickedness,

24 Therefore fhall the Lord reward me after my righteous dealing: and according unto the cleannels of my hands in his eye-fight.

with the holy thou fhalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

27 For thou shalt fave the people that are in advertity: and shalt bring down the high looks of the proud,

28 Thou also that light my candle: the Lord my God shall make my darness to be light.

29 For in thee I shall difcomfit an hoft of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any firength

except our Ged?

32 It is God that girdeth me with ftrength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and fetteth me up

on high.

34 He teacheth mine hands to fight: and mine arms shall break

even a bow of steel.

35 Thou hast given me the detence of thy falvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

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36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand: but

fall under my feet.

39 Thou hast girded me with firength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine onemies also to turn their backs upon me: and I shall destroy

them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in

the streets.

43 Thou shalt deliver me from the strivings of the people; and thou shalt make me the head of the heathen.

44 A people whom I have not

known: shall ferve me.

45 As foon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their

prifons.

47 The Lord liveth, and bleffed be my strong helper: and praised be the God of my falvation;

48 Even the God that feeth that I be avenged: and subdu-

eth the people unto me.

49 It is he that delivereth me from 'my cruel enemies, and fetteth me up above mine advertaries: thou shalt rid me from the wicked man.

50. For this cause will I give

thanks unto thee, O Lord, among the Gentiles: and fing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving-kindness unto David his anointed, and unto his feed for evermore.

MORNING PRAYER

PSAL. 19. Celi enarrant.

THE heavens declare the glory of God: and the firmament sheweth his handywork.

2 One day telleth another :

3 There is neither speech nor language: but their voices are heard among them.

4 Their found is gone out into all lands; and their words into the ends of the world.

5 In them hath he fet a tabernacle for the fun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the foul: the testimony of the Lord is sure, and giveth wiscom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart t the commandment of the Lord is pure, and giveth light unto the eyes.

g The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.

than gold, yea, than much fine gold: fweeter also than honey, and the honey-comb.

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11 Moreover, by them is thy fewant taught: and in keeping of them there is great reward.

offendeth: O cleanse thou me

from my fecret faults!

13 Keep thy fervant also from presumptuous fins, lest they get the dominion over me: so shall I be undefiled and innocent from the great offence.

mouth; and the meditation of my heart: be alway acceptable

in thy fight,

15 O Lord: my strength, and

my redeemer.

PSAL. 20. Exaudiat te Dominus.

THE Lord hear thee in the
day of trouble: the Name
of the God of Jacob defend thee;

2 Send thee help from the

out of Siop.

and accept thy burnt-facrifice.

4 Grant thee thy heart's defire: and fulfil all my mind.

5 We will rejoice in thy falvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholfome strength of his right hand.

7 Some put their truft in chariots, and some in horses: but we will remember the Name of

the Lord our God.

8 They are brought down, and fallen: but we are risen,

and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. 21. Domine, in virtute tua.

The King shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's defire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the bleffings of goodness; and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life:

even for ever and ever.

5 His honour is great in thy falvation: glory and great worthip shalt thou lay upon him.

6 For thou shalt give him everlasting selicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

g Thou shalt make them like a fiery oven in time of thy wrath; the Lord shall destroy them in his displeasure, and the fire shall consume them.

out of the earth: and their feed from among the children

of men.

against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them

13 Be thou exalted, Lord, in thine own firength; fo will we fing and praise thy power.

EVENING PRAYER.

PSAL. 22. Deus, Deus meus.

MY God, my God, look upon me; why hast thou forsaken me; and art so far from his

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my health, and from the words

of my complaint?

2. O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And theu continuest holy:

O thou Worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou

didit deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very fcorn of men, and the out-cast

of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou wast my hope when I hanged yet upon my mother's breasts.

no I have been left unto thee ever fince I was born: thou art my God even from my mother's

womb.

tr O go not from me, for trouble is hard at hand: and there is none to help me.

bout me: fat bulls of Bafan close me in on every fide.

13 They gape upon me with fheir mouths; as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counfel of the wicked layeth fiege against me.

17 They pierced my hands and my feet; I may tell all my bones: they fland flaring and looking upon me.

18 They part my garments among them: and cast lots upon

my vesture.

19 But be not thou far from me, O Lord: thou art my fuccour; haste thee to help me.

20 Deliver my foul from the fword: my darling from the

power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the fight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's: and he is the governor

among the people.

29 All fuch as be fat upon earth: have eaten and worshipped.

4 30 All

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30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own foul.

31 My feed shall serve him: they shall be counted unto the

Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness; unto a people that shall be born, whom the Lord hath made.

PSAL. 23. Dominus regit me.
THE Lord is my shepherd:
therefore can I lack no-

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul; and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil; and my cup

shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSAL. 24. Domini est terra.

The E earth is the Lord's and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the feas: and prepared it

upon the floods.

3 Who shall ascend into the hill of the Lord; or who shall nie up in his holy place?

4 Even he that hath clean

hands, and a pure heart: and that hath not lift up his mind unto vanity, nor fworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his

falvation.

6 This is the generation of them that feek him: even of them that feek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlafting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord, fitrong and mighty, even the Lord, mighty in battle.

9 Lift up your heads, O ye gares, and be ye lift up, ye ever-lafting doors: and the King of glory shall come in.

even the Lord of hofts, he is

the King of glory.

UNTO thee, O Lord, will I lift up my foul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to consusion.

3 Shew methy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my falvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which

have been ever of old.

6 O remember not the fins and offences of my youth: but according to thy mercy think thou zy.

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thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach finners in the way.

8 Them that are meek shall he guide in judgment; and such as are gentle, them shall he learn his way.

he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

to For thy Name's fake, O Lord: be merciful unto my

fin for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His foul shall dwell at ease: and his feed shall inherit the land.

13 The fecret of the Lord is among them that fear him: and he will fhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

13 Turn thee unto me, and have mercy upon me: for I am

desolate and in misery.

16 The forrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon mine advertity and mifery: and forgive me all

my fin.

18 Confider mine enemies, how many they are: and they bear a tyrannous hate against me.

no O keep my foul; and deliver me: let me not be confounded; for I have put my truit in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope bath been in thee.

ar Deliver Ifrael, O God :

out all his troubles.

PSAL. 26. Judica me, Domine.

Be thou my Judge, O Lord; forI have walked innocently:
my trust hath been also in the
Lord; therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes: and I

will walk in thy truth.

4 I have not dwelt with value persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not fit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will

I go to thine altar;

of thanksgiving: and tell of all

thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dweleth.

9 O flut not up my foul with the finners: nor my life with the blood thirsty;

10 In whose hands is wickedness: and their right hand is full

of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right; I will praise the Lord in the cengregations.

EVENING PRAYER.

THE Lord is my light and my falvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be assaid?

2 When the wicked, even mine enemies and my foes came upon me to eas up my flesh: they stumbled and fell.

3 Though an hoft of men were laid against me, yet shall not my heart be asraid: and though there rose up war against me, yet will I put my trust in him.

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4 One thing have I defired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall be hide me, and set me up upon a rock

of stone.

6 And now shall he list up mine head: above mine ene-

mies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear

me.

9 My heart hath talked of thee; Seek ye my face: thy face, Lord, will I feek.

10 O hide not thou thy face from me: nor calt thy fervant

away in displeasure.

leave me not, neither forfake me, O God of my falvation.

12 When my father and my mother forfake me: the Lord

taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in

the land of the living.

26 O tarry thou the Lord's leifure: be strong, and he shall to nfort thine heart; and put thou thy trust in the Lord.

PSAL. 28. Ad te, Domine.

UNTO thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee: when I hold up my hands towards the mercy feat of thy

holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which ipeak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own in-

ventions.

5 Recompense them after the work of their hands: pay them

that they have deferved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my

humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence

of his Anointed.

no O fave thy people, and give thy bleffing unto thine inheritance: feed them, and fet them up for ever.

PSAL. 29. Afferte Domino.

BRING unto the Lord, O ye mighty, bring young raons unto the Lord: afcribe unto the Lord worship and strength.

2 Give

2 Give the Lord the honour due unto his Name: worthip the Lord with holy worthip.

3 It is the Lord that commandeth the waters : it is the gloriour God that maketh the

thunder.

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4 It is the Lord that ruleth the fea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of

Libanus.

6 He maketh them also to Tkip like a calf ! Libenus alfo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth thick bushes : in his temple doth ever man speak of his honour.

9 The Lord fitteth above the water-flood: and the Lord re-

maineth a King for ever.

10 The Lord shall give ftrength unto his people: the Lord shall give his people the bleffing of peace.

MORNING PRAYER. PSAL. 30. Exaltabo te, Domine. I Will magnify thee, O Lord, for thou haft fet me up: and not made my foes to triumph over me.

2'O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my foul out of hell: thou hait kept my life from them that go down to the pit.

4 Sing praises unto the Lord, ye faints of his : and give thanks unto him for a remembrance of his holinefs,

5 For his wrath endureth but the twinkling of an eye, and in his pleafure is life: heavinefs may endure for a night, but joy cometh in the morning.

6 And in my presperity I faid, I shall never be removed : thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didit turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

g What profit is there in my blood: when I go down to the

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O' Lord, and have mercy upon me: Lord, be thou

my helper.

12 Thou haft turned my heaviness into joy: thou hast put off my fackcloth, and girded me with gladness.

Therefore shall every good man fing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

PSAL 31. In te, Domine, Speravi.

N thee, O Lord, have I put my trust : let me never be put to confusion; deliver me in thy righteoufnefs.

2 Bow down thine ear to me:

make hafte to deliver me.

And be thou my strong rock and house of desence : that thou mayest save me.

4 For thou art my firong rock and my castle: be thou also my guide, and lead me for thy Name's fake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast re-deemed me, O Lord, thou God of truth.

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7 I have hared them that hold of fuperflitious vanities: and my truft hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou hast confidered my trouble, and hast known my foul in advertises.

9 Thou hast not shut me up into the hand of the enemy; but hast set my feet in a large room.

To Have mercy upon me, O Lord, for I am in trouble: and mine eye is confumed for very heavines; yea, my foul and my body.

vit heavines: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and

my bones are confumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did fee me without conveyed themfelves from me.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken veffel.

15 For I have heard the blafphemy of the multitude: and tear is on every fide, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have faid,

Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that perfecute me.

18 Shew thy fervant the light of thy countenance: and fave

me for thy mercies fake.

ed, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to filence in the grave.

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20 Let the lying lips be put to filence: which cruelly, difdainfully, and despitefully speak against the righteous.

goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the fons of men!

vily by thine own presence from the provoking of all men: thou shalt keep them fecretly in thy tabernacle from the strife of tongues,

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hafte, I faid: I am cast out of the fight of thine eyes.

25 Nevertheless, thou heardeft the voice of my prayer:

when I cried unto thee.

26 O love the Lord, all ye his faints: for the Lord preferveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be ftrong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER

PSAL. 32. Beati, quorum

B Leffed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Bleffed is the man unto whom the Lord impute h no fin: and in whose spirit there is no guile.

3 For while I held my tongue; my bones confumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my fin

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ousness have I not hid.

6 I faid, I will confess my fins unto the Lord: and to thou forgavest the wickedness of my fin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Theu art a place to hide me in, thou shalt preserve me from trouble: thou fhalt compass me about with longs of deliverance.

g I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord; and be joyful, all ye that are true of heart.

PSAL, 33. Exuitate jufti. R Ejoice in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: fing praifes unto him with the lute, and instrument of ten itrings.

3 Sing unto the Lord a new fong: fing praises luftily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and

unto thee : and mine unrighte- | all the hoft of them by the breath of his mouth.

> 7 He gathereth the waters of the fea together, as it were upon an heap : and layeth up the deep as in a treasure house.

> 8 Let all the earth fear the Lord: ftand in awe of him, all ye that dwell in the world;

> g For he spake, and it was done: he commanded, and it flood faft.

> to The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counfels of princes.

> II The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

> 12 Bleffed are the people whose God is the Lord Jehovah : and bleffed are the folk that he hath chosen to him to be his inheritance.

> 13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he confidereth all them that dwell on the earth,

> 14 He fachioneth all the hearts of them : and understandeth all their works.

> 15 There is no king that can be faved by the multitude of an hoft: neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to fave a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their

trust in his mercy;
18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our foul hath patiently

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tarried for the Lord : for he is our help and our fhield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

PSAL. 34. Benedicam Domino.

Will alway give thanks unto
the Lord: his praise shall ever
be in my mouth.

2 My foul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praife the Lord with me : and let us magnify his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him t yea, and faveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them,

"8 O tafte, and fee how gracious the Lord is: bleffed is the man that trufteth in him.

9 O fear the Lord, ye that are his faints: for they that fear him lack nothing.

To The lions do lack, and fuffer hunger: but they who feek the Lord shall want no manner of thing that is good.

hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they fpeak no guile.

re Eschew evil and do good : seek peace, and ensue it.

15 The eyes of the Lord are

over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will lave fuch as be of an humble fpirit.

19 Great are the troubles of the righteous; but the Lord delivereth him out of all.

20 He keepeth all his bones; fo that not one of them is broken,

21 But misfortune shall flay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the fouls of his fervants: and all they that put their trust in him shall not be destitute.

MORNING PRAYER. PSAL. 35. Judica me, Domine.

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

3 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the angel of the Lord scattering them.

6 Let their way be dark and flippery: and let the angel of the Lord perfecute them.

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7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my foul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself: that he may fall

into his own mischief.

a And, my foul, be joyful in the Lord: it shall rejoice in his falvation.

10 Al! my bones shall fay, Lord, who is like unto thee, who deliverest the poor from him that is too ftrong for him : yea, the poor, and him that is in mifery, from him that spoileth him?

11 False witnesses did rife up : they laid to my charge things

that I knew not.

12 They rewarded me evil for good : to the great discomfort of

my foul.

13 Nevertheless, when they were fick, I put on fackcloth, and humbled my foul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother: I went heavily as one that mourneth for his mother.

15 But in mine advertity they rejoiced, and gathered them-felves together: yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were buly mockers: who gnashed

upon me with their teeth.

17. Lord, how long wilt thou look upon this: O deliver my foul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks the great congregation : will praise thee among much

people,

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their commuing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and faid: Fie on thee, fie on thee ! we faw it with our eyes.

This thou hast feen. O 22 Lord : hold not thy tongue then,

go not far from me, O Lord. 23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God. according to thy righteoufness: and let them not triumph over

25 Let them not fay in their hearts, There, there! so would we have it : neither let them fay, We have devoured him.

26 Let them be put to confufion and shame together that rejoice at my trouble : let them with rebuke and clothed dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous dealing; yea, let them fay al-way, Bleffed be the Lord who hath pleasure in the prosperity of his fervant.

28 And as for my tongue, it shall be talking of thy righteourness: and of thy praise all the day long.

PSAL. 36. Dixit injuftus.

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own fight: until his abominable fin be found out,

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3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himfelf wifely, and to do good.

4 He imagineth michief upon his bed, and hath fet himfelf in no good way: neither doth he abhor any thing that is

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great

7 Thou, Lord, shalt fave both man and beast; How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the

9 For with thee is the well of life: and in thy light shall we fee light.

10 O continue forth thy loving-kindness unto them that know thee: and thy righteousness unto them that are true of heart.

ome against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER

PSAL. 37. Noli amulari.

RET not thyfelf because of the ungodly, neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb, 3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord; and he shall give thee thy heart's

5. Commit thy way unto the Lord, and put thy trust in him; and he shall bring it to pass.

6 He shall make thy righteoutness as clear as the light: and thy just dealing as the noon day.

1 7 Hold thee still in the Lord, and abide patiently upon him. but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyfelf, else shalt thou be moved to
do evil.

g Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

possess the earth: and shall be refreshed in the multitude of peace.

12. The ungodly feeketh counfel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh them to scorn: for he hath seen that his day is coming.

his day is coming.

14 The ungodly have drawn out the fword, and have beat their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their fword shall go through their own heart; and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

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17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 1 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

10 They shall not be confounded in the perilous time: and in the days of dearth they

shall have enough.

20 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the imoke thall they confume away.

21 The ungodly borroweth, and payerh not again: but the righteous is merciful and liberal.

22. Such as are bleffed of God, shall possess the land : and they that are curfed of him shall be rooted out.

23 The Lord ordereth a good man's going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet faw I never the righteous forfaken, nor his feed begging their bread.

26 The righteous is ever merciful, and lendeth: and his feed

is bleffed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

23 For the Lord loveth the thing that is right: he forfaketh not his that be godly, but they are preferved for ever.

29 The unrighteous shall be punished: as for the feed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein

21 The mouth of the righteous is exercised in wildom: and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings thall not flide.

33 The ungodly feeth the righteous: and feeketh occasion

to flay him.

34 The Lord will not leave him in his hands : nor condemn

him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee that thou shalt posfers the land: when the ungodly shall perish, thou shalt see it.

36 I myfelf have feen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I fought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgresfors they shall perish together: and the end of the ungodly is, they shall be rooted out at the last,

40 But the falvation of the righteous cometh of the Lord: who is also their strength in the

time of trouble.

41 And the Lord shall stand by them, and fave them : he shall deliver them from the ungodly, and shall fave them, because they put their trust in him.

MORNING PRAYER. PSAL. 38. Domine, ne in furore.

DUT me not to rebuke, O Lord, in thine anger : neither chaften me in thy heavy difpleafure.

2 For thine arrows flick faft in me: and thy hand preffeth

me fore.

There is no health in my flesh, because of thy displeafure: neither is there any reft in my bones by reason of my sin.

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a Fer my wickedneffes are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds flink, and are corrupt: through my foolishness.

6 I am brought into fo great trouble and milery: that I go mourning all the day long.

7 For my loins are filled with a fore difeafe : and there is no

whole part in my body.

8 I am feeble and fore [mitten: I have roared for the very difquietness of my heart.

o Lord thou knowest all my defire: and my groaning is not

hid from thee.

to My heart panteth, my ftrength hath failed me: and the fight of mine eyes is gone from me.

It My lovers and my neighbours did fland looking upon my trouble : and my kinfmen

flood afar off.

12 They also that sought after my life laid fnares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth

not open his mouth.

14 I became even as a man that heareth not and in whose

mouth are reproofs. IMAOM

15 For in thee, O Lord, have I put my truft : thou fhalt an-Iwer for me, O Lord, my God,

16 I have required that they, even mine enemies, should not triumph over me: for when my foot flipped, they rejoiced greatly against me.

17 And I truly am fet in the plague: and my heaviness is

ever in my fight.

18 For I will confess my wickedness: and be forry for my fin.

10 But mine enemies live and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that

good is.

21 Forfake me not, O Lord my God : be not thou far from me, 22 Haste thee to help me : 0

Lord God of my falvation. PSAL. 39. Dixi, Cuftodiam. Said, I will take heed to my

ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my fight.

3 I held my tongue, and spake nothing: I kept filence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus musing the fire kindled: and at the last I spake with my tongue; .

5 Lord, let me know my end, and the number of my days: that I may be certified how long

I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather

them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a

rebuke unto the foolish.

to I became dumb and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed

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by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for fin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

and with thine ears confider my calling: hold not thy peace

at my tears,

14 For I am a stranger with thee, and a sojourner: as all my

fathers were.

may recover my strength: before I go hence, and be no more seen.

PSAL. 40. Expectans expectavi.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and fet my feet upon the rock, and ordered my goings.

3 And he hath put a new fong in my mouth: even a thankf-

giving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Bleffed is the man that hath fet his hope in the Lord: and turned not unto the proud, and to fuch as go about with lies.

6 O Lord my God, great are the wondrous works which thou haft done, like as be also thy thoughts which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them: they should be more than I am able to express,

8 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings and facrifice for fin hast thou not required : then faid I, Lo, I come; ro In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

oufnefs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou

knowest.

12 I have not hid thy righteouiness within my heart: my talk hath been of thy truth, and of thy falvation.

13 I have not kept back thy loving mercy and truth: from

the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy

truth alway preferve me.

are come about me; my fins have taken fuch hold upon me, that I am not able to look up yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleafure to deliver me : make hafte,

O Lord, to help me.

16 Let them be ashamed and consounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil

18 Let them be desolate and rewarded with shame: that say unto me, Fie upon thee, sie up-

on thee!

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy; but the Lord careth for

me.

redeemer: make no long tarrying, O my God.

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EVENING PRAYER. PSAL. 41. Beatus qui intelligir.

Beffed is he that confidereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, that he may be bleffed upon earth: and deliver not thou him into the will of

his enemies.

3 The Lord comfort him when he lieth fick upon his bed : make thou all his bed in his fickness.

4 I faid, Lord, be merciful unto me : heal my foul, for 1 have finned against thee.

5 Mine enemies speak evil of me : When shall he die, and his

name perish?

6 And if he come to fee me, he speaketh vanity: and his heart conceiveth falshood within himself; and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the fentence of guilti-ness proceed against him: and now that he lieth, let him rife up no more.

9 Ye even mine own fami-liar friend, whom I trufted: who did also eat of my bread, hath laid great wait for me.

to But be thou merciful unto me, O. Lord: raise thou me up again, and I shall reward them ...

II By this I know thou fayourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt let me before thy face for ever.

13 Bleffed be the Lord God of Ifrael: world without end.

Amen.

PSAL. 42. Quemadmodum. IKE as the hart defireth the water-brooks : fo longeth my foul after thee, O God.

2 My foul is athirft for God, yea, even for thee living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily fay unto me, Where is now

thy God?

4 Now when I think thereupon, I pour out my heart by myfelf: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as

keep holy-day.

6 Why art thou so full of heavines, O my soul: and why thou fo disquieted within

7 Put thy truft in God : for I will yet give him thanks for the help of his countenance.

8 My God, my foul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and

ftorms are gone over me.

10 The Lord hath granted his loving - kindness in the day-time: and in the night-season did I fing of him, and made my prayer unto the Ged of my life.

of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten afunder as with a fword: while mine enemies that trouble me

cast me in the reeth;
13 Namely, while they say
daily unto me: Where is now

thy God?

14 Why art thou so vexed; O my soul: and why art thou fo disquieted within me?

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15 O put thy trust in God for I will yet thank him, which is the help of my countenance and my God.

PSAL. 43. Judica me, Deus IVE tentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my firength, why hait thou put me from thee; and why go I so heavily, while the enemy oppreffeth me?

3 O fend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill,

and to thy dwelling;

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou fo heavy, O my foul: and why art thou fo

disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSAL. 44. Deus, auribus.

W E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in peffeffion through their own fword: neither was it their own

arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God : fend help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will be tread them under that rife up against us.

7 For I will not trust in my bow: it is not my sword that

shall help me;

8 But it is thou that favest us from our exemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy

Name for ever.

ro But now thou art far off, and putteft us to confusion: and goeft not forth with our armies.

our backs upon our enemies: fo that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scatter-

ed us among the heathen.

13 Thou fellest thy people for nought: and takest no money

for them.

14 Thou make a us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the flanderer and blasphemer: for the

enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave ourselves trowardly in thy covenant.

19 Our heart is not turned back i neither our steps gone

out of thy way;

20 No, not when this haft fmitten us into the place of dragons:

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dragons: and covered us with

the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God fearch it out? for he knoweth the very fecrets of the heart.

22 For thy fake also are we killed all the day long : and are counted as sheep appointed to

be flain.

23 Up, Lord, why sleepest thou: awake, and be not abfent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery

and trouble?

25 For our foul is brought low even unto the dust: our belly cleaveth unto the ground.

26 Arife, and help us: and deliver us for thy mercies fake.

MY heart is inditing of a good matter: I fpeak of the things which I have made unto the king.

2 My tongue is the pen : of

a ready writer.

Thou art fairer than the children of men: full of grace are thy lips, because God hath bleffed thee for ever.

4 Gird thee with thy fword upon thy thigh, O thou most mighty: according to thy wor-

ship and renown.

a acceptants

Good luck have thou with thine honour: ride on, because of thy word of truth, of meekness and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very fharp, and the people shall be subdued unto thee: even in the midst among the king's enemies.

7 Thy feat, O God, endur-eth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteous-

nefs, and hated iniquity : wherefore God, even my God, hath anointed thee with the oil of gladness above thy fellows,

9 All thy garments fmell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they

have made thee glad.

10 Kings daughters were among thy honourable wemen : upon thy right hand did stand the queen in a vesture of gold wrought about with divers colours.

11 Hearken, O daughter, and confider, incline thine ear : forget also thine own people, and

thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre thall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The king's daughter is all glorious within : her clothing is

of wrought gold.

15 She shall be brought unto the King in raiment of needlework: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the king's palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL. 46. Deus nifter refugium OD is our hope and G strength : a very present

help in trouble.
2 Therefore will we not fear, though the earth be moved:

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and though the hills be carried into the midft of the fea;

3 Though the waters thereof rage and swell; and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof fhall make glad the city of
God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and

that right early,

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge,

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

g He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hofts is with us: the God of Jacob is our refuge.

EVENING PRAYER. PSAL. 47. Omnes gentes, plaudite.

O Clap your hands together all ye people: O fing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth:

3 He shall subdue the people under us : and the nations un-

der our feet.

4 He shall choose out an hearitage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O fing praifes, fing praifes unto our God: O fing praifes, fing praifes unto our King.

7 For God is the King of all the earth: fing ye praifes with

understanding.

8 God reigneth over the heathen: God fitteth upon his holy

9 The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. 48. Magnus Dominus

GREAT is the Lord, and
highly to be praifed: in
the city of our God, even upon

his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-fide lieth the city of the great King; God is well known in her palaces as a fure refuge.

3 For lo, the kings of the earth: are gathered, and gone

by together.

4 They marvelled to see such things: they were astenished, and suddenly cast down.

5 Fear came there upon them, and forrow: as upon a woman

in her travel.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, fo have we feen in the city of the Lord of hofts; in the city of our God: God upholdeth the fame for ever.

8 We wait for thy loving kindness, O God: in the midit

of thy temple.

9 O God according to thy Name, fo is thy praise unto the world's end : thy right hand is full of righteousness.

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10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judg-

II Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, fet up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSAL. 49. Audite bæc, omnes.

Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor: one without another.

My mouth thall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark fpeech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compaffeth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their fouls : fo that he must let that alone for ever;

o Yea, though he live long :

and fee not the grave.

10 For he feeth that wife men also die and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwellingplaces shall endure from one generation to another; and call the lands after their own names,

12 Nevertheless, man will not abide in honour : feeing he may be compared unto the beafts that perish; this is the way of them.

13 This is their foolithness: and their posterity praise their

faying.

14 They lie in the hell like enaweth upon sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in their sepulchre out of their dwelling.

15 But God hath delivered my foul from the place of hell: for

he shall receive me.

16 Be not thou afraid though one be made rich : or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himfelf an happy man: and fo long as thou doest well unto thyfelf, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall

never see light.

20 Man being in honour hath no understanding : but is compared unto the beafts that perifh.

MORNING PRAYER. PSAL. 50. Deus, deorum.

HE Lord, even the most mighty God, hath spoken t and called the world, from the rifing up of the fun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep filence: there shall go before him a confuming fire, and a mighty tempest shall be ftirred up round about him.

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4. He fhall call the heaven from above: and the earth, that he may judge his people.

5 Gather my faints together unto me: those that have made a covenant with me with facrifice.

6 And the heavens shall declare his righteousness: for God

is judge himfelf.

7 Hear, O my people, and I will speak : I myself will testify against thee, O lirael; for I am God, even thy God.

8 I will not reprove thee beeause of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

o I will take no bullock out of thine house: nor he-goat

out of thy folds.

so For all the beafts of the forest are mine: and fo are the sattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beafts of the field are in my fight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats ?

14 Offer unto God thankfgiving: and pay thy vows unto the most Highest

15 And call upon me in the time of trouble: fo will I hear thee, and thou shalt praise me.

16 But unto the ungodly faid God: Why doft thou preach my laws, and takeft my covenant in thy mouth;

17 Whereas thou hateft to be reformed: and haft caft my words

behind thee?

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18 When thou fawest a thief, thou confentedit unto him : and hait been partaker with the a-

19 Thou haft let thy mouth eak wickedness : and with thy tongue thou haft let forth leceitanid to above our monore

20 Thou fatteft, and fpakeft against thy brother: yea, and haft flandered thine own mother's fon.

21 These things hast thou-done, and I held my tongue; and thou thoughteft wickedly, that I am even fuch a one as thyfelf: but I will reprove thee, and fet before thee the things that theu haft done.

22 O confider this, ye that forget God: left I pluck you away, and there be none to de-

liver you.

23 Wholo offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right will I shew the falvation of God.

PSAL. 51. Miserere mei, Dens.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences

2 Wash me throughly from my wickedness: and cleanse me

from my fin.

3 For I acknowledge my faults: and my fin is ever before me.

4 Against thee only have I finaed, and done this evil in thy fight: that thou mightest be justified in thy saying, and clear when thou art judged.

g Behold, I was shapen in wickedness: and in fin hath my

mother conceived me.

6 But lo, thou requirest truth in the inward parts: and fhalt make me to understand wisdom focretly.

7 Thou shalt purge me with hystop, and I shall be clean : thou shalt wash me, and I shall

be whiter than fnow.

8 Thou shalt make me hear of joy and gladness that the bones which thou haft broken may repoice.

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9 Turn thy face from my fins : and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy prefence: and take not thy Holy Spirit from me.

13 O give me the comfort of thy help again: and stablish me

with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O. God, thou that art the God of my health: and my tongue shall sing of thy righteoulness.

15 Thou shalt open my lips, O Lord: and my mouth shall

thew thy praise.

16 For thou defireft no facrifice, else would I give it thee: but thou delightest not in burntofferings.

17 The facrifice of God is a troubled spirit: a broken and a contrite heart, O God, shalt thou

not despile.

18 O be favourable and gracious unto Sion; build thou the walls of Jerufalem;

19 Then shalt thou be pleafed with the Carrifice of righteoufnels, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine

PSAL. 52. Quid gloriaris?

THY boaftest thou thyself, thou tyrant: that thou eanst do mischief;

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickess: and with hes thou cut-

teft like a sharp rasor.

4 Thou hast leved unrightesuspens more than goodness a
and to talk of lies more than righteoulness.

5 Thou haft loved to speak all words that may do hurt : 0 thou false tongue.

6 Therefore shall God defroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall fee this, and fear : and shall laugh

him to fcorn.

8 Lo, this is the man that took not God for his ftrength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

o As for me, I am like a green olive-tree in the house of Gods my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks onto thee for that thou haft done and I will hope in thy Name, for thy faints like it well.

EVENING PRAYER.

PSAL. 53. Dixit infigiens.

THE foolish body hath said the his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is mone that doeth good.

g God leoked down from heaven upon the children of men: to fee if there were any that would understand, and seek after

4 But they are all gone out of the way, they are alsogether become abominable: there is also none that dueth good, no not one.

5 Are not they without understanding, that work wicked-ness; cating up my people as if they would eat bread? they have

6 They were aimid where no fear was: for God hath broken the bones of him shall befreged eak

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belieged thee; thou half put tham to confusion, because God hath despised them.

7 Oh, that the falvation were ven unto Ifrael out of Sion : Oh, that the Lord would deliver

8 Then should Jacob rejaice: and lifrae! thould be right glad.

PSAL, 54. Deus, in nomine. CAVE me, O God, for thy Name's fake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of

my mouth out a series vin ked 3 For strangers are rifen up against me : and tyrants, which have not God before their ayes, feek after my foul.

4 Behold, God is my helper: the Lord is with them that uphold my foul

5 He shall reward evil unto mine enemies to deftroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is fo comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath feen his defire upon mine enemies. nort bes

PSAL. 55. Exoudi, Deut. TEAR my prayer, O God: and hide not thyfelf from mercy and truth : anoiting ym

2 Take heed unto me, and hear me how I mourn in my

g The enemy crieth fo, and the 3 The many crieth fo, and the ungodly consets on so fast a for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted with-

in me ; and the fear of death is

6 And I faid, O that T had wings like a dove to for then would I flee away, and be at balk mater

7 Lo, then would I get me away far off: and remain in the wildernefs.

would make hafte to efcape: because of the stormy wind and tempeft.

Dettroy their tongues O Lord, and divide them : for I have fpred unrighteouthers and firffe in the city; worn had a saluta

word Day and night they about within the walls thereof : mischief also and forrow are in

11 Wickedness is therein : deceit and guile go not out of their

For it is not an open enemy that hath done me this difhonour : for then I could have borne it.

13 Neither was it mine acverfary that did magnify himfelf againft me : for then peradice ure I would have hid myfelf .Din Baken from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend. 11 YEAR 91

15 We took sweet counsel together; and walked in the house of God as friends vis amitento

16 Let death come hastily wyem, and let them goldown quick into hell is for wickedness is in their dwellings, and among can do unto

17 As for me, I will call upon God and the Lord shall fave to do me evil

128 In the evening and morning, and at noon-day will I pray, an that inflantly i and he fhall hear my voice.

ing It is he that hath delivered s Fearfalness and trembling are my foul in peace from the dread hath overwhelmed me. that was against most then were many with me.

20 Yea.

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20 Yea, even God that endureth for ever shall hear me, and bring them down : for they will enot turn, nor fear God.

31 He laid his bands upon fuch as be at peace with him: and he.

brake his covenant.

22 The words of his mouth were fofter than butter, having war in his heart : his words were moother than oil, and yet be they very fwords.

ord, and he shall nourish thee and shall not suffer the righteous

to fall for ever- is militim funds

God, shalt bring them into the

pit of destruction and W ceitful men shall not live out half their days an evertheles, my truft shall be in thee; O Lord in you

MORNING PRAYER.

PSAL. 56 Miferere mel Deus. DE merciful unto me, O God. D for man goeth about to de-your me : he is daily fighting and troubling me.

ma Mine enemies are daily in hand to fwallow me up : for they

O thou most Highest. W. 1 am fometime afraids yet put I my

truft in thesaoo mish

4 I will praise God because of his word : Lhave put my truft in God, and will not fear what flesh can do unto me.

They daily mistake my words mall that they imagine is

to do me evil.

They hold all together, and keep themselves close; and mark my fleps, when they lay wait for my foul.

7. Shall they escape for their wickedness thou, O God, in thy displeasure shalt cast them down, I can receive your grant

8 Thou telleft my flittings; put my tears into thy bottle: are not thefe things noted in thy book?

9 Whenfoever I call upon thee, then shall mine enemies he put to flight this I know; for God is on my fide.

bso In God's word will I rejoice : in the Lord's word will I comfort me.

II Yea, in God have I put my truft: I will not be afraid what man can do unto me

32 Unto thee O God, will I pay my vows: unto thee will! give thanks. Teacerff To

13 For thou haft delivered my foul from death, and my feet from falling: that I may walk before God in the light of the

PSAL. 37. Miferere mei, Deus. DE merciful unto me, O God, be merciful unto me, for my foul truffeth in thee : and under the shadew of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God : even unto the God that shall perform the cause which I

have in hand, is a seri has

and fave me from the reproof of him that would eat me up.

God shall fend forth his mercy and truth: my foul is a-

mongdions

And I lie even among the children of men, that are fet on fire whose teeth are spears and arrows, and their tongue a tharp fword.

6 Set up thyfelf, O God, above the heavens: and thy glory above

all the earth, was at the

7 They have laid a net for my feet, and preffed down my foul: they have digged a pit belorane, and are fallen into the mids of it themselves, Toro the back

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8 My heart is fixed, O God, | 9 The righteous Mall rejoice my heart is fixed : I will fing, and give praise.

9 Awake up, my glory; a-wake lute and harp: I myfelf

will awake-right early.

to I will give thanks unto ple : and I will fing unto thee among the nations.

ri For the greatness of thy mer-cy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyfelf, O God, above the heavens: and thy glory above alf the earth.

PSAL. 58. Si vere utique. RE your minds fet upon righteouthers, O ye congregation; and do ye judge the thing that is right, O ye fons of

2 Yea, ye imagine mischief in your heart upon the earth; and your hands deal with wickedness.

7 The ungodly are froward, even from their mother's womb: as food as they are born, they go aftray, and fpeak lies.

4 They are as venomous as the poilon of a ferpent : even like the deaf adder that stoppeth

5 Which refueth to hear the voice of the charmer: charm he

never fo whely.

6 Break their teeth, O God, in their mouths; fmite the jawbones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows, let them be rooted out.

7 Let them confume away like a mail, and be like the untimely fruit of a woman : and let them not fee the fun.

8 Or ever your pots be made t with thorns i fo let indigtion yex him, even as a thing that is raw, mountain and an arrive

when he feeth the vengeance's he shall wash his footsteps in the blood of the ungodly.

to So that a man thall fay, Verily there is a reward for the righteous : doubtlefs there is a God that judgeth the earth,

PSAL. 59. Eripe me de inimicis
D'Eliver me from mine one-EVENING PRAYER mies, O God defend me from them that rife up against me.

2 O deliver me from the wicked doers a and fave me from

the blood-thirsty men not state

3 For lo, they lie waiting for my foul: the mighty men are gathered against me without any offence or fault of me, O Lord. alexander

4. They run and prepare themfelves without my fault : arife thou therefore to help me, and behold.

5 Stand up, O Lord God of hofts, thou God of Ifrael, to vifit all the heathen and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog and run about through the city.

7 Behold, they fpeak with their mouth, and iwords are in their lips: for who doth

8 But thou, O Lord, halt have them in derifion : and thou shalt laugh all the heathen to fcorn.

9 My strength will I ascribe unto thee : for thou art the God,

of my refuge.

10 God theweth me his goodnels plenteoully : and God shall let me fee my defire upon mine enemies.

ar Slay them not, left my people forget it i but fcatter;

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them abroad among the people and put them down, O Lord, our defence,

12 For the fin of their mouth, and for the words of their lips, they that be taken in their pride: and why? their preaching is of curfing and lies.

wrath, confume them in thy wrath, confume them, that they may perish and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

there for meat and grudge if

the power, and will fing of the power, and will praise the mercy betimes in the morning of for thou hast been my desence and refuge in the day of my tenths.

will I fing : for thou, O God, are my refuge, and my mercial

PSAL 60. Deut, repulifi not.

O God, thou haft caft us out
and feattered us abroad;
thou haft also been displeased;
O turn they unto us again.

O two these unto us again.

2 Thou haft moved the land and divided it: heal the fores thereof; for it shaketh.

Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou haft given a token for fuch as fear thee: that they may triumph because of the truth,

delivered the help me with thy right hand, and hear me.

6 God hath fpoken in his holines, I will rejoice and divide Sichem: and mete out the valley of succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is

the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I east out my shoe: Philistia, be thou glad of me.

Philiftia, be thou glad of me.

9 Whe will lead me into the
ftrong city: who will bring me
into Edom?

To Haft not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

if O be thou our help in trouble: for vain is the help of man,

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSAL. 61. Exaudi, Deus. HEAR my crying, O God:

2 From the ends of the earth will I call upon thee; when my heart is in heaviness.

3 O fet me up upon the rock that is higher than I: for thou haft been my hope, and a firing tower for me against the enemy.

4 I will dwell in thy tabernacle for ever 1 and my trust shall be under the covering of thy wings.

5 For thou, O Lord, haft heard my defires and haft given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preferve him.

may preferve him.

8 So will I always fing praise unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSAL. 62. Nonne Des?

My foul truly waiteth still upon God t for of him cometh my falvation,

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and my falvation: he is my defence, fo that I shall not greatly fall.

3 How long will ye imagine mischief against every man; ye shall be slain all the fort of yeu; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my foul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truft.

8 O put your truft in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them.

It God spake once, and twice I have also heard the same: that power belongerh unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

PSAL. 63. Deus, Deus meus.

O God, thou art my God:
early will I feck thee.

2 My foul thirsteth for thee, my fiesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for

thee in holiness; that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself a my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 My foul shall be satisfied even as it were with marrow and satness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

g My foul hangeth upon thee: thy right hand hath upholden me.

to These also that feek the hurt of my foul: they shall go under the earth.

11 Let them fall upon the edge of the fword: that they may be a portion for foxes.

in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

HEAR my voice, O God, in my prayer: preferve my life from fear of the enemy.

2 Hide me from the gathering together of the froward; and from the infurrection of wicked doers;

3 Who have whet their tonguelike a fword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares; and say, That no man shall see them.

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6 They imagine wickedness, and practife it: that they keep fecret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

that they shall be wounded.

8 Yea, their own tongues shall make them fall: infomuch that whoso feeth them, shall laugh them to scorn.

9 And all men that fee it, shall fay, This hath God done: for they shall perceive that it is his work.

in The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

EVENING PRAYER.

PSAL, 65. Te decet bymnus.

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerufalem.

2. Thou that hearest the prayer: unto thee shall all fiesh come.

3 My mildeeds prevail against me: 0 be thou merciful unto

4 Bleffed is the man whom thou choofest, and receivest unto thee: he shall dwell in thy court, and shall be fatisfied with the pleasures of thy house, even of thy holy temple.

5 Thou that thew us wonderful things in thy righteoufness, O God of our falvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad fea.

6 Who in his firength fetteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

S They also that dwell in the believe, thall nutterment parts of the earth alt themselves.

shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

o Thou visitest the earth, and blessest it : thou makest it very

plenteous.

of water; thou preparest their corn, for so thou providest for the earth.

It Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blesses the increase of it.

12 Thou crownest the year with thy goodness: and thy

clouds drop farnefs.

13 They shall drop upon the dwellings of the wilderness; and the little hills shall rejoice on every side.

on every fide.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSAL. 66. Jubilate Deo.

Be joyful in God, all ye lands: fing praifes unto the honour of his Name, make his praife to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and

praise thy Name.

4 O come hither, and behold the works of God; how wonderful he is in his doing toward the children of men!

5 He turned the fea into dry land: fo that they went through the water on foot; there did we

rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people; and fuch as will not believe, thall not be able to exalt themselves.

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7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our foul in life :

o For thou, O God, haft proved us; thou also hast tried us like as filver is tried.

the fnare; and laidest trouble

upon our loins.

ride over our heads: we went through fire and water, and thou broughtest us out into a

wealthy place.

12 I will go into thine house with burnt-offerings; and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-facrifices, with the incense of rams : I will offer bul-

locks and goats.

14 O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my foul.

done for my foul.

15 I called unto him with my mouth; and gave him praises

with my tongue,

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me:

prayer.

18 Praifed be God, who hath not cast out my prayer: nor turned his mercy from me.

PSAL. 67. Deus misereatur.
OD be merciful unto us, and
bless us: and shew us the
light of his countenance, and be
merciful unto us.

2 That thy way may be known upon earth; thy faving health

among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thea,

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

6 Let the people praise thee, O God: let all the people praise

thee.

6 Then shall the earth bring forth her increase: and God, even our own God, shall give us his bleffing.

7 God shall bless us : and all the ends of the world shall fear

him.

MORNING PRAYER. PSAL. 68. Exurgat Deus.

Let God arife, and let his enemies be scattered: let them also that hate him see before him.

2 Like as the smoke vanisheth, so shalt thou drive them away; and like as wax melreth at the fire, so let the ungodly perish at

the presence of God.

3 But let the righteous beglad, and rejoice before Ged: let them also be merry and

joyful.

4 O fing unto God, and fing praises unto his Name; magnity him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows: even God in

his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wented through the wil-

dernels

8 The earth flook, and the heavens dropped at the presence of God: even as Sinai also was K c moved.

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moved at the presence of God, who is the God of Ifrael.

9 Thou, O God, fentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation dwell therein: for thou, O God, haft of thy goodness prepared for

the poor.

11 The Lord gave the word : great was the company of the

preachers, back

12 Kings with their armies did flee and were discomfitted : and they of the houshold divided

the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with filver wings, and her feathers like gold.

14. When the Almighty fcattered kings for their fake r then were they as white as fnow in

15 As the hill of Bafan, fo is God's hill: even an high hill,

as the hill of Basan.

16 Why hop ye fo, ye high hills? this is God's hill, in the which it pleafeth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thou-sands of angels; and the Lord is among them, as in the holy

place of Sinai.

64 35 D.T.

18 Thou art gone up on high, theu haft led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon

20 Me is our God, even the God of whom cometh falvation:

God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy fcalp of fuch a one as goeth on still in his wickedness.

22 The Lord hath faid, I will bring my people again, as I did from Bafan: mine own will I bring again, as I did fometime from the deep of the fea;

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well feen, O God, how thou goeft : how thou, my God

and King, goest in the fanctuary.
25 The fingers go before, the minftrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Ifrael, unto God the Lord in the congregations: from the ground of the

27 There is little Benjamin their ruler, and the princes of Judah their council the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath fent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For shy temple's fake at Jerusalem: so shall kings bring

prefents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beaits of the people, fo that they humbly bring pi of filver : and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt: the Mori-ans land shall from stretch out

her hands unto God.

32 Sing unto God, O ye kingdome d

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kingdoms of the earth: O fing | rebukes of them that rebuked praises unto the Lord,

33 Who fitteth in the heavens over all, from the beginning: lo, he doth fend out his voice, yea, and that a mighty voice.

34 Afcribe ye the power to God over Ifrael: his worship and firength is in the clouds:

35 O God, wonderful art thou in thy holy places: even the God of Ifrael; he will give firength and power unto his people; bleffed be God.

EVENING PRAYER.

PSAL. 69. Salvum me fac.

CAVE me, O God: for the waters are come in even unto my foul.

2 I flick fast in the deep mire, where no ground is: I am come into deep waters, fo that the floods run over me.

3 I am weary of crying; my throat is dry : my fight faileth me for waiting fo long upon my God.

4 They that hate me without a caule, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knoweft my fimplenels, and my faults

are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Ifrael.

7 And why? for thy fake have I fuffered reproof: shame

hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me; and the

thee, are fallen upon me.

10 I wept and chaftened myfelf with falting a and that was turned to my reproof.

II I put on fackcloth also :

and they jested upon me.

12 They that fit in the gate fpeak against me : and the drunkards make fongs upon me.

13 But, Lord, I make my prayer unto thee; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy falvation.

15 Take me out of the mire, that I fink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep fwallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from. thy fervant, for I am in trouble 1: O hafte thee, and hear me.

19 Draw nigh unto my foul, and fave it : O deliver me, because of mine enemies.

20 Thou haft known my reproof, my shame, and my difhonour: mine advertaries are all

in thy fight.

21 Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any tocomfort me.

22 They gave me gall to eat ; and when I was thirfty, they

gave me vinegar to drink.

23 Let their table be made a fnare to take themselves withal : and let the things that thould have been for their K 6.

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wealth, be unto them an occafien of falling.

24 Let their eyes be blinded, that they fee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another; and not come into thy righteousness.

29 Let them be wiped out of the book of the living; and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a seng: and magnity it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoo's.

33 The humble shall consider this, and be glad: seek ye after God, and your foul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth

36 For God will fave Sion, and build the cities of Judah : that men may dwell there, 2 chave it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

PSAL. 70. Deus, in adjutorium.

HASTE thee, O God, to deliver me: make hafte to
help me, O Lord.

a Let them be ashamed and

confounded that feek after my foul: let them be turned backward, and put to confusion, that wish me evil.

3 Let them for their reward be foon brought to shame: that cry over me, There, there!

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy falvation, say alway, The Lord be praised.

Lord be praised.

5 As for me, I am poor and in misery: hafte thee unto me,

O God.

6 Thou art my helper and my redeemer: O Lord, make

no long tarrying.

MORNING PRAYER.

PSAL. 71. In te, Domine, sperawi.

IN thee, O Lord, have I put
my trust, let me never be put
to consusion: but rid me, and

deliver me in thy righteousness; incline thine ear wato me, and save me.

2 Be thou my ftrong hold, whereunto I may alway refort a thou haft promifed to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly; out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever fince I was bern: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become as it were a monfler unto many; but my fure truft is in thee.

7 O let my mouth be filled with thy praise: that I may fing of thy glory and honour all the day long.

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8 Cast me not away in the time of age: forfake me not when my strength faileth me.

o For mine enemies speak against me, and they that lay wait for my foul take their counsel together, faying : God hath forfaken him; perfecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to

help me.

II Let them be confounded and perish that are against my foul : let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and falvation: for I know no end thereof.

14 I will go forth in the frength of the Lord God: and will make mention of thy righ-

teoulness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of

thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am greyheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteoufness, O God, is very high: and great things God, who is like unto thee?

18 O what great troubles and advertities haft thou shewed me? and yet didit thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted

ent-of the city.

me on every fide,

to Thus

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of mutick : unto thee will I fing upon the harp, O thou Holy One of Ifrael.

21 My lips will be fain when I fing unto thee : and fo will my foul whom thou halt delivered.

22 My tongue also shall talk of thy righteoufness all the day long: for they are confounded and brought unto fhame, that feek to do me evil.

PSAL. 72. Deus, judicium.

GIVE the king thy judg-ments, O God: and thy righteoulness unto the king's

2 Then shall he judge thy people according unto right : and defend the poor.

? The mountains also shall bring peace: and the little hills righteoufness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor; and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to

another.

6 He shall come down like the rain into a ffecce of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, fo long as the

moon endureth.

8 His dominon shall be also from the one fea to the other; and from the flood unto the world's end.

g They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharms and of the ifles shall give presents: the kings of Arabia and Saba thall bring gifts. II All'

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II All kings thall fall down before him : all nations shall do him fervice.

12 For he fhall deliver the needy also, and him that hath no helper.

13 He shall be favourable to the fimple and needy: and shall preferve the fouls of the poor.

14 He shall deliver their souls from falshood and wrong: and dear shall their blood be in his

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him; and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit Thall shake like Libanus, and shall be green in the city like grafs upon the earth.

17 His Name shall endure for ever; his Name shall remain under the fun among the posterities: which shall be blessed through him; and all the

heathen shall praise him. 18 Blessed be the Lord God, even the God of Ifrael: which only doeth wondrous things;

19 And bleffed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen. Amen.

EVENING PRAYER.

PSAL. 73 Quam bonus Ifrael! RULY God is loving unto I Ifrael: even unto fuch as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh flipped.

at the wicked t I do also fee the ungodly in fuch prosperity.

4 For they are in no peril of death, but are lufty and firong.

5 They come in no misfortune like other folk : neither are they plagued like other men.
6 And this is the cause that

they are fo holden with pride: and overwhelmed with cruelty.

Their eyes swell with tat-7 Their eyes they do even what ness: and they do even what they luft.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the Most High.

9 For they fretch forth their mouth unto the heaven; and their tongue goeth through the

10 Therefore fall the people unto them : and thereout fuck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I

been punished: and chastened every morning. 14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to underftand this: but it was too hard for me:

16 Until I went into the fanctuary of God: then understood I the end of thefe men;

17 Namely, how thou doft fet them in slippery places: and castest them down, and destroy-

eft them. 18 Oh, how fuddenly do they confume: perifh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: fo shalt thou make their image to vanish out of the city.

20 Thus

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast

before thee.

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22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that re-

ceive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I defire in comparison of thee.

25 My fiesh and my heart faileth: but God is the strength of my heart, and my portion

for ever.

26 For lo, they that forfake thee shall perish: thou hast destroyed all them that commit

fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

PSAL. 74. Ut quid Deus?

God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou haft purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haft dwelt.

4 Lift up thy feet, that thou mayeft utterly destroy every enemy: which hath done evil in thy fanctuary,

fine adversaries roar in the midft of thy congregations: and fet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work,

7 But now they break down all the carved work thereof: with axes and hammers,

8 They have fet fire upon thy holy places: and have defiled the dwelling-place of thy Name,

even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

there is not one prophet more:
no, not one is there among us
that understandeth any more.

11 O Gcd, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

hand: why pluckeft thou not thy right hand out of thy bosom to confume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didft divide the feathrough thy power: thou brakeft the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou haft prepared the light and the fun.

18 Thou haft fet all the borders of the earth; thou haft made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the foul of thy turtle-dove unto the multitude of the enemies; and for-

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get not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go a-way ashamed: but let the poor and needy give praise unto thy Name.

23 Arife, O God, mairtain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the prefumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSAL. 75. Confitebimur tibi. INTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and do that thy wondrous works

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear

up the pillars of it. g I said unto the fools, Deal not fo madly : and to the ungodly, Set not up your horn;

6 Set not up your horn on high : and speak not with a stiff neck. bert 110

7 For promotion cometh neither from the east, nor from the west: nor yet from the fouth

8 And why? God is the Judge: he putteth down one, and fetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixed, and he poureth out of the fame.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and fuck them out. | shall hearken unto me.

Paroi bons : wolmens od lio w

II But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the unodly also will I break : and the horns of the righteous shall be exalted.

PSAL. 76. Notus in Judæa. N Jury is God known : his

Name is great in Ifrael. 2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battle.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have fl. pt their fleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Pacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may, stand in

thy fight when thou art angry; 8 Thou didft cause thy judgment to be heard from heaven: the earth trembled, and was

9. When God arose to judgment : and to help all the meek upon earth.

to The fierceness of man shall, turn to thy praise: and the fierceness of them shalt thou. refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bringprefents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful, among the kings of the earth.

PSAL. 77. Voce mea.

Will cry unto God with my voice: even unto God will I cry with my voice; and he of

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2 In the time of my trouble I fought the Lord: my fore ran, and ceased not in the night feafon; my foul refused comfert.

3 When I am in heavines, I will think upon God: when my heart is vexed I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

of old: and the years that are

paft.

6 I call to remembrance my fong: and in the night I commune with mine own heart, and fearth out my spirit.

7 Will the Lord absent himfelf for ever and will he be no

3 TU 23 THE GALLS

more entreated ?

8 Is his mercy clean gone for ever : and is his promite come utterly to an end for evermore?

g Hath God forgotten to be gracious: and will be flut up his loving-kindness in displeasure?

10 And I faid, It is mine own infirmity; but I will remember the years of the right hand of the most Highest.

of the Lord: and call to mind

thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy? who is to great a God as our

God ?

14. Thou art the God that doeft wonders:, and hast declared thy power among the people.

15 Thou haft mightily delivered thy people: even the fons

of Jacob and Joseph.

God, the waters faw thee, of were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundred: and thine arrows went abroad,

18 The voice of thy thunder was heard round about : the lightning shone upon the ground, the earth was moved and shook withal.

19 Thy way is in the fea, and thy paths in the great waters: and thy footsteps are not

known.

20 Thou leddeft thy people like sheep: by the hand of Mofes and Aaron.

EVENING PRAYER.

PSAL. 78. Attendite, popule.

HEAR my law, 0 my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard

fentences of old;

3 Which we have heard and known: and fuch as our fa-

thers have told us ; and er

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

Jacob, and gave I frael a law i which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent that when they came up i they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that fet not their heart aright, and whose spirit cleaveth not stedfastly unto God.

To Like as the children of Ephraim: who being harneffed

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and carrying bows, turned themfelves back in the day of battle.

nant of God; and would not walk in his law;

12 But forgat what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the fight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud; and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof as it had been out of the great depth.

17 He brought waters out of the stony rock; so that it gushed out like the rivers.

18 Yet for all this they finned more against him: and prowoked the Most Highest in the wilderness.

hearts: and required meat for their luft.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide sless for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Ifrael:

as Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above and opened the doors of heaven.

also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he fent them meat enough,

27 He caused the east-wind to blow under heaven: and through this power he brought in the south-west wind.

as thick as dust: and feathered fowls like as the fand of the

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own defire; they were not disapointed of their luft.

3t But while the meat was yet in their mouths, the heavy wrath of God came upon them, and flew the wealthieft of them: yea, and fmote down the choice men that were in Ifrael.

32 But for all this they finned yet more: and believed net his wondrous works.

33 Therefore their days did he confume in vanity: and their years in trouble.

34 When he flew them, they fought him: and turned them early, and enquired after God.

35 And they remembered that God was their firength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and diffembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was fo merciful, that he forgave their mifdeeds and destroyed them not.

30 Yea, many a time turned he his wrath away: and would

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not fuffer his whole displeasure to arise.

40 For he confidered that they were but flesh : and that they were even a wind that paffeth away and cometh not again.

41 Many a time did they provoke him in the wildernes: and grieved him in the defert.

42 They turned back and tempted God: and moved the Holy One in Ifrael.

43 They thought not of his hand; and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

44 He turned their waters into blood: fo that they might not drink of the rivers.

46 He fent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grafs-hopper.

48 He destroyed their vines with hailstones : and their mulberry-trees with the froft.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder bolts.

to He cast upon them the furioufness of his wrath, anger difpleasure and trouble : and fent evil angels among them.

gr He made a way to his indignation, and spared not their foul from death : but gave their life over to the peffilence;

52 And smote all the firstborn in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like theep: and carried them in the wilderness like a flock,

54 He brought them out fafely, that they should not fear t and overwhelmed their enemies with the fea;

55 And brought them within the borders of his fanctuary : even to his mountain which he purchased with his right hand,

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage; and made the tribes of Ifrael to dwell in their tents.

57 So they tempted and difpleased the most high God: and kept not his testimenies;

58 But turned their backs, and fell away like their forefathers: starting afide like a broken bow.

59 For they grieved him with their hill-alters; and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took fore difpleasure at Israel:

61 So that he forfook the tabernacle in Silo : even the tent that he had pirched among men.

62 He delivered their power into caprivity: and their beauty into the enemies hand.

63 He gave his people over alfo unto the fword : and was wroth with his inheritance.

64 The fire confumed their young men: and their maidens were not given to marlage.

65 Their priests were flain with the fword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of fleep : and like a giant refreshed with wine;

67 He smote his enemies in the hinder parts : and put them to a perpetual fhame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim

69 But chose the tribe of Judah : even the hill of Sion which

th

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He choose David also his fervant: and took him away

from the sheep-folds,

72 As he was following the ewes, great with young ones, he took him : that he might feed Jacob his people, and Ifrael his inheritance.

73 So he fed them with a faithful and true heart; and ruled them prudently with all

his power.

MORNING PRAYER.

PSAL. 79. Dens, venerunt.

God the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of ftones.

2 The dead bodies of thy fervants have they given to be meat unto the fewls of the air : and the flesh of thy faints unto the beafts of the land.

3 Their blood have they fhed like water on every fide of Jerufalem : and there was no man

to bury them.

4 We are become an open shame to our enemies: a very fcorn and derifion unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealouly

burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Ja-cob: and laid waste his dwell-

ing-place.

8 O remember not our old fins, but have mercy upon us, and that foon : for we are come to great milery.

8 Help us, O God of dur falvation, for the glory of thy Names O deliver us, and be merciful unto our fins for thy Name's fake.

10. Wherefore do the heathenfay : Where is now their God?

II O let the vengeance of thy fervants blood that is fhed; be openly shewed upon the heathen in our fight,

12 O let the forrowful fighing of the prisoners come before thee a according to the greatness of thy power preferve thou those. that are appointed to die.

11 And for the blafphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, feven fold into

their bosom.

14 So we that are thy people and sheep of thy pasture shall give thee thanks for ever and will alway be shewing forth thy praise from generation to generation.

PSAL. 80. Qui regis Ifrael. TEAR, O thou hepherd of Mrael, thou that leadent Joseph like a fheen: fhew thy-

the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy ftrength, and come and help us.

felt also, thou that fittest upon

3 Turn us again, O God: thew the light of thy countenance, and we shall be whole,

4 O Lord God of hofts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and giveft them plenteousness of tears to drink.

6 Thou hast made us a very ftrife unto our neighbours: and our enemies laugh us to fcorn.

7 Turn us again, thou God of hofts: fhew the light of thy countenance, and we shall be whole.

2 Thou

out of Egypt: thou hast cast out the heathen, and planted it.

o Thou madeft room for it :

filled the land. and china

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or The hills were covered with the fhadow of it; and the boughs thereof were like the goodly cedar-trees.

branches unto the fea : and her

boughs unto the river.

down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beafts of the field devour

of hofts, look down from heaven; behold, and vifit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madeft fo strong for thyfelf.

down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the fon of man whom thou madest so strong for thine ownself.

18 And fo will not we go back from thee: O let us live, and we shall call upon thy Name.

of Turn us again, O Lord God of hofts: fhew the light of thy countenance, and we shall be whole.

PSAL. 81. Exultate Deo."

SING ye merrily unto God our frength: make a cheerful noise unto the God of Jacob.

2 Take the pfalm, bring hither the tabret: the merry harp

with the lute.

Library A

g Blow up the trumpet in the new-moon; even in the time appointed, and upon our folemn feaft-day.

4 For this was made a flatute for Ifrael: and a law of the God

of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eafed his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledft upon me in troubles, and I delivered thee: and heard thee what time as the ftorm fell upon thee.

8 I proved thee also : at the

waters of ftrife.

e Hear, O my people, and I will affere thee, O lfrael: if thou wilt hearken unto me,

to There shall no strange god be in thee; neither shalt thou

worship any other god.

who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

hear my voice; and Ifrael would

not obey me.

13 So I gave them up unto their own hearts lufts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Ifrael had walked in my ways,

15 I should foon have put down their enemies: and turned my hand against their adversaries.

hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour and with honey out of the stony rock should I have satisfied thee.

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EVENING PRAYER. PSAL. 82. Deus ferit.

OD Randeth in the congregation of princes : he is a

Judge among gods.

2 How long will ye give wrong judgment: and accept the perions of the ungodly?

3 Defend the poor and fatherless: fee that fuch as are in need and necessity have right.

4 Deliver the out-cast and poor : fave them from the hand

of the ungodly.
5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of courfe.

6 I have faid, Ye are gods: and ye are all the children of the

most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judg thou the earth : for thou shalt take all heathen to thine inheri-

PSAL. 83. Deut, quis fimilis? HOLD not thy tongue, O God, keep not fill filence: refrain not thyfelf, O God,

a For lo, thine enemies make a murmurings and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and

let us root them out, that they be no more a people: and that the name of lirael may be no

for they have caft their heads together with one confent : and are confederate a-

gainst thee;
6 The tabernacles of the Edomites and the Immaelites : the Mosbites and Hagarens;

7 Gehal, and Ammon, and Amalech: the Philiftines, with them that dwell at Tyre.

8 Affer also is joined with them : and have holpen the children of Lot.

But do thou to them as unto the Madianites : unto Sifera, and unto Jabin at the brook of

Kifon ;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yez. make all their princes like as Zeba and Salmana;

12 Who fay, Let us take to ourselves: the houses of God in

possession.

13 O my God, make them like unto a wheel : and as the flub-

ble before the wind;

14 Like as the fire that burneth up the woods and as the flame that confumeth the moun-

15 Perfecute them even fo with thy tempest: and make them a-

fraid with the ftorm.

16 Make their faces afhamed, O Lord: that they may feek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perifh.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSAL. 84. Quam diletta!

How amiable are thy dwellings: thou, Lord of hofts!

2 My foul hath a defire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the fparrow hath found her an house, and the iwallow a nest, where she may lay her young : even thy altars, O Lord of hofts, my King and my God.

4 Bleffed

Bleffed are they that dwell and quicken us: that thy people in thy house a they will be al-

way praifing thee.
5 Bleffed is the man whofe frength is in thee : in whole

heart are thy ways;

6 Who going through the vale of mifery, ufe it for a well : and the pools are filled with water.

7 They will go from ftrength to frength: and unto the God of gods appeareth every one of

them in Sion.

8 O Lord God of hofts, hear my prayer: hearken, O God of

of

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9 Behold, O God our defender and took upon the face of thine Anointed.

10 For one day in thy courts:

is better than a thousand.

II I had rather be a doorkeeper in the house of my God: than to dwell in the tents of ungodlines.

12 For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hofts : blef-fed is the man that putteth his

truft in thee.

PSAL. 85. Benediziffi, Domine. ORD, thou art become gracieus unto thy land : thou haft turned away the captivity of Jacob.

a Thou haft forgiven the offence of thy people : and co-

vered all their fin's

7 Thou haft taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger

cease from us,

wilt thou be displeased at us for ever : and wilt thou firetch out thy wrath from one generation to another?

Wilt thou not turn again

may rejoice in thee?

7 Shew us thy mercy, O Lord:

and grant us thy falvation.

8 I will hearken what the Lord God will fay concerning me : for he shall speak peace unto his people, and to his faints that they turn not again.

o For his falvation is nigh them that fear him : that glory

may dwell in our land.

10 Mercy and truth are met together : righteoulness and peace have kiffed each other.

11 Truth shall flourish out of the earth: and righteoufness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness: and our land

shall give her increase.

13 Righteouiness shall go before him: and he fhall direct his going in the way.

MORNING PRAYER.

PSAL. 86. Inclina, Domine.

DOW down thine ear, O Lord. D and hear me : for I am poor and in mifery.

2 Preferve theu my foul, for I am holy: my God, fave thy fervant that putteth his truft in

3 Be merciful unto me. O Lord: for I will call daily upon

4 Comfort the foul of thy fervant : for unto thee, O'Lord, do I lift up my foul.

For thou, Lord, art go and gracious s and of great m cy unto all them that call upon

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble defires.

7 In the time of my trouble I will call upon thee; for thou

hearest me.

S Among the gods there is none like unto thee, O Lord :

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there is not one that can do as a alfo : and they of Twe, with thou doeth.

9 All nations whom thou haft made, shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou

art God alone.

It Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for ever-

more.

13 For great is thy mercy toward me : and thou haft delivered my foul from the nethermost hell.

14 O God, the proud are rifen against me; and the congregations of naughty men have fought after my foul, and have not let thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in

goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give Grength unto thy fervant, elp the fon of thine hand-

for good, that they who hate me, may fee it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSAL. 87. Fundamenta ejus. HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of

God.

3 I will think upon Rahab and Babylon; with them that

. 8:51 C .4 dr 3:00

4 Behold ye the Philistines

the Morians; lo, there was he born.

s And of Sion it shall be reported, that he was born in her: and the most High shall stablish

6 The Lord shall rehearse it. when he writeth up the people: that he was born there.

7 The fingers also and trumpeters fhall be rehearfe : all my fresh springs shall be in thee.

PSAL. 88. Domine Deus.

Lord God of my falvation. I have cried day and night before thee : O let my prayer enter into thy prefence; incline thine ear unto my calling.

2 For my foul is full of trouble: and my life draweth nigh

unto hell.

3 I am counted as one of them that go down into the pit; and I have been even as a man that hath no ftrength;

4 Free among the dead, like unto them that are wounded and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of dark-

ness; and in the deep.

6 Thine indignation lieth hard upon me : and thou haft vexed

me with all thy florms.
7 Thou haft put away n acquaintance far from mer and made me to be abhorred of

8 I am fo fast in priton: that

I cannot get forth.

some stone 9 My fight faileth for very trouble : Lord, I have called daily upon thee, I have ftretched forth my hands unto thee.

To Doft thou shew wonders among the dead: or shall the dead rife up again and praife

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11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early fhall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy

face from me?

15 I am in mifery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind,

16 Thy wrathful displeasure goeth over me: and the sear of

thee hath undone me.

17 They came round about me daily like water: and compaffed me together on every fide.

18 My lovers and friends haft thou put away from me: and hid mine acquaintance out of my fight.

EVENING PRAYER.
PSAL. 89. Misericordias Dominio.
MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have faid, Mercy shall be set up for ever: thy truth shalt thou stablish in the

heavens.

3 I have made a covenant with my chofen: I have fworn unto David my fervant;

4 Thy feed will I stablish for ever: and fet up thy throne from one generation to another.

fall praise thy wondrous works: and thy truth in the congregation of the saints;

6 For who is he among the clouds: that shall be compared

unto the Lord?

7 And what is he among the gods: that shall be like unterthe Lord?

8 God is very greatly to be feared in the council of the faints; and to be had in reverence of all them that are round about him.

g O Lord God of hofts, who is like unto thee: thy truth, most mighty Lord, is on every fide.

10 Thou ruleft the raging of the fea: thou stillest the waves

thereof when they arise.

II Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is,

13 Thou haft made the north and the fouth: Tabor and Hermon shall rejoice in thy Name.

14 Thou haft a mighty arm t ftrong is thy hand, and high is

thy right hand.

15 Righteoufness and equity are the habitation of thy feat; mercy and truth shall go before thy face.

16 Bleffed is the people, O Lord, that can rejoice in thee; they shall walk in the light of

thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boaft.

18 For thou art the glory of their strength; and in thy loving-kindness thou shalt lift upour horns.

19 For the Lord is our defence : the Holy One of Ifrael

is our King.

20 Thou spakest some time in visions unto thy saints, and saids: I have laid help upon one that is mighty; I have exalted one chosen out of the people.

21 I have found David my fervant:

fervant : with my holy oil have | forfaken thine Anointed ! and I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the fon of wickedness shall not hurt him.

24 I will fmite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy thall be with him: and in my Name shall his horn be exalted.

26 I will fet his dominion also in the fea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my ttrong falvation.

28 And I will make him my first-born a higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covepant shall stand fast with him.

30 His feed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forfake my law i and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will vifit their offences with the rod, and their fin with fcourges.

33 Nevertheless, my lovingkindness will I not utterly take from him: nor fuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have fworn once by my holiness, That I will not fail David.

35 His feed shall endure for ever : and his feat is like as the fun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou haft abhorred and a partition of

art displeased at him.

38 Thou haft broken the covenant of thy fervant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou haft fet up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou haft taken away the edge of his fword: and giveft him not victory in the battle.

43 Thou hast put out his glory: and caft his throne down to the ground.

44 The days of his youth haft thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyfelf, for ever : and shall thy wrath burn like fire?

46 O remember how fhort my time is: wherefore haft thou made all men for nought?

47 What man is he that liveth. and shall not see death : and shall he deliver his foul from the hand of hell?

48 Lord, where are thy old loving-kindnesses: which thou fwarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy fervants have: and how I do bear in my bosom the rebukes of many people;

so Wherewith thine enemies have blasphemed thee, and slan-dered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSAL. 90: Domine, refugium. refuge: from one generation to another.

2 Before the mountains were brought brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turneft man to deftruction: again thou fayeft, Come again, ye children of men.

4 For a thousand years in thy fight are but as yesterday: feeing that is past as a watch in the night.

5 As foon as thou fcatterest them, they are even as a fleep: and fade away fuddenly like the grais.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we confume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast fet our misdeeds before thee: and our fecret fins in the light of thy countenance.

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g For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

to The days of our age are threefcore years and ten; and though men be fo ftrong that they come to fourfcore years: yet is their strength then but labour and forrow; fo foon paffeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, fo is thy displeasure.

12 So teach us to number our days that we may apply our hearts unto wildom.

13 Turn thee again, O Lord, at the laft : and be gracious unto thy fervants.

14. Q fatisfy us with thy mercy, and that foon: fo shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou haft plagued I not thy foot against a stone.

a old p

us: and for the years wherein. we have fuffered adverfity.

16 Shew thy fervants thy work: and their children thy glory.

17 And the glorious Majefly of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSAL. 91. Qui babitat. ATHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will fay unro the Lord, Thou art my hope, and my strong hold: my God, in him will I truft.

3 For he shall deliver thee from the fnare of the hunter:

and from the noilome peftilence. 4 He shall defend thee under his wings, and thou shalt be fafe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be airaid for any terror by night: nor for the arrow that flieth by day;

6 For the peffilence that walketh in darkness: nor for the fickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes malt thou behold: and fee the reward of the ungodly.

9 For thou, Lord, art my hope: thou haft fet thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come night thy dwelling.

11 For he shall give his angels charge over thee; to keep thee in all thy ways.

12 They shall bear thee in their hands :" that thou hurt

13 Thou

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour. 16 With long life will I fa-tisfy him: and shew him my

falvation.

PSAL. 92. Bonum eft confiteri. is a good thing to give thanks unto the Lord : and to fing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

3 Upon an instrument of ten ftrings, and upon the lute: upon a loud inftrument, and upon the harp.

4 For thou, Lord, haft made me glad through thy works: and I will rejoice in giving praise

for the operations of thy hands.
5 O Lord, how glorious are thy works: thy thoughts are

very deep.

An unwife man doth not well confider this: and a fool

oth not understand it.

When the ungodly are green as the grais, and when all the workers of wickedness do flourifh: then shall they be deftroyed for ever; but thou, Lord, art the most highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

9 But mine horn shall be ex-alted like the horn of an unicorn: for I am anointed with fresh oil.

to Mine eye alfo shall fee his luft of mine enemies: and mine ear shall hear his defire of the wicked that arife up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in

Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteoufness in him.

EVENING PRAYER. PSAL. 93. Dominus regnavit.

HE Lord is King, and hath 1 put on glorious apparel: the Lerd hath put on his apparel, and girded himself with

ftrength.

2 He hath made the round world fo fure: that it cannot be

moved.

3 Ever fince the world began, hath thy feat been prepared: thou art from everlafting.

4 The floods are rifen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the fea are mighty and rage horribly t but yet the Lord, who dwelleth on

high, is mightier.

6 Thy testimonies, O Lord, are very fure: holiness becometh thine house for ever.

PSAL. 94. Deux ultionum.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, thew thyfelf.

a Arife, thou judge of the world and reward the proud after their deferving.

2 Lord,

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make fuch proud boafting?

5 They imite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ftranger : and put the fatherless to death.

7 And yet they fay, Tufh, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwife among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man: that they are

but vain.

12 Bleffed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adverfity: until the pit be digged up for the ungodly

14 For the Lord will not fail his people: neither will he forfake his inheritance.

15 Until righteousness turn again unto judgment : all such as are true in heart shall fol-

low it. 16 Who will rife up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me i it had not failed, but my foul had been put to filence.

18 But when I faid, My foot hath slipped: thy mercy, O Lord, held me up.

ro In the multitude of the forrows that I had in my heart : thy comforts have refreshed my foul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together. against the foul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy

MORNING PRAYER.

PSAL. 95. Venite exultemus. Come, let us fing unto the Lord: let us heartily rejoice in the ftrength of our falvation.

2 Let us come before his prefence with thankfgiving : and thew ourselves glad in him with pfalms;

For the Lord is a great God: and a great King above

all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his alfo.

The fea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the

Lord our Maker;

7 For he is the Lord our God's and we are the people of his pasture, and the sheep of his

8 To-day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness; o When

9 When your fathers tempted me: proved me, and faw my works.

To Forty years long was I grieved with this generation, and faid: It is a people that do err in their hearts, for they have not known my ways;

vrath: that they should not en-

ter into my reft.

PSAL, 96. Cantate Domino.

O Sing unto the Lord a new fong: fing unto the Lord, all the whole earth.

- 2 Sing unto the Lord, and oranie his Name: be telling of his falvation from day to day.

3 Declare his honour unto the

all people;

4 For the Lord is great, and c, nnot worthily be praifed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour

are in his fanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Afcribe unto the Lord the honour due unto his Name: bring presents, and come into

his courts.

9 O worship the Lord in the beauty of holines: let the whole earth stand in awe of him.

then, that the Lord is King: and that it is he who hath made the round world fo fast that it cannot be moved; and how that he shall judge the people righteously.

and let the carth be glad: let the fea make a noife, and all

that therein is.

12 Let the field be joyful, and all that is in it: then fhall all the trees of the wood rejoice before the Lord;

13 For he cometh, for he cometh to judge the earth: and with rightcoulness to judge the world, and the people with his truth.

PSAL. 97. Dominus regnavit.

THE Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2. Clouds and darkness are round about him : righteousness and judgment are the habitation of his feat

of his feat.

There shall go a fire before him: and burn up his enemies on every fide.

4 His lightnings gave thine unto the world : the carth faw

it, and was afraid.

5 The hills melted like wax at the prefence of the Lord : at the prefence of the Lord of the whole earth.

6 The heavens have declared his righteourness: and all the people have feen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Judah were glad, because of thy

judgments, O Lord.

o For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, fee that ye hate the thing which is evil: the Lord preserveth the souls of his saints: he shall deliver them from the hand of the ungodly.

for the nighteous: and joyful gladness for such as are true-

hearted.

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righteous: and give thanks for a remembrance of his holiness.

PSAL. 98. Cantate Domino.

O Sing unto the Lord a new fong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himfelf the victory.

3 The Lord declared his falvation: his righteouthers hath he openly flewed in the fight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the falvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: fing to the harp with a psalm of thanksgiving;

7 With trumpets also and shawms: O shew yourselves joy-ful before the Lord the King.

8 Let the fea make a noife, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

to With righteousness shall he judge the world: and the people with equity.

PSAL. 99. Dominus regnavit.

THE Lord is King, be the people never fo impatient: he fitteth between the cherubims, be the earth never fo unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful and holy.

4 The king's power loveth judgment; thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his

footstoo!, for he is holy.

6 Mofes and Aaron among his priefts, and Samuel among fuch as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, Q Lord our God: thou forgavest them, O God, and punishedst their own inventions.

g O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

PSAL. 100. Jubilate Deo.

O Be joyful in the Lord, all ye lands: ferve the Lord with gladness, and come before his presence with a song.

2 Be ye fure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name;

4 For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

PSAL. 101. Misericordiam et judicium.

MY fong shall be of mercy and judgment: unto thee, O Lord, will I fing.

2 O let me have understanding: in the way of godlines!

L 4 3 Who

When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the fins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Wholo privily flandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not fuffer him.

8 Mine eyes look upon fuch as are faithful in the land : that they may dwell with me.

9 Whofo leadeth a godly life:

he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my fight,

II I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSAL. 102. Domine, exaudi. TEAR my prayer, O Lord: and let my crying come. unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call; O hear me, and that right foon.

3 For my days are confumed away like fmoke : and my bones are burnt up as it were a fire-

brand.

4 My heart is fmitten down and withered like grass: so that I forget to eat my bread.

c For the voice of my groaning : my hones will fcarce cleave

to my fielh.

6 I am become like a pelican in the wilderness : and like an owl that is in the defert.

7 I have watched, and am even as it were a fparrow: that fitteth alone upon the house-

8 Mine enemies revile me all the day long: and they that are mad upon me, are fworn toge-

ther against me.

9 For I have eaten ashes as it were bread: and mingled my

drink with weeping;

10 And that because of thine indignation, and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a fhadow: and I am withered like

grafs.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy fervants think upon her stones: and it pitieth them to fee her in the duft.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majefty;

16 When the Lord shall build up Sion: and when his glory

shall appear; 17 When he turneth him unto the prayer of the poor deftitute: and despiseth not their defire ;

18 This shall be written for those that come after: and the people which shall be born, shall

praise the Lord.

19 For he hath looked down from his fanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of fuch as are in captivity: and deliver the children appointed unto death; 21 That at

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Name of the Lord in Sion; and his worship at Jerusalem;

22 When the people are gathered together : and the kingdoms also to serve the Lord.

27 He brought down my ftrength in my journey: and

fhortened my days. 24 But I faid, O my God, take me not away in the midft of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haft laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the fame, and thy years shall not fail.

28 The children of thy fervants shall continue: and their feed shall stand fast in thy

fight.

PSAL. 103. Benedic, anima mea. PRAISE the Lord, O my foul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy fin: and healeth all thine infirmi-

ties;
4 Who faveth thy life from destruction: and crowneth thee with mercy and loving-kind-

Who fatisfieth thy mouth with good things : making thee young and lufty as an eagle.

. 6 The Lord executeth righteouinels and judgment : for all them that are oppressed with wrong:

7 He shewed his ways unto Moles: his works unto children of Mast.

8 The Lord is full of compaffion and mercy: long-fuffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his an-

ger for ever.

10 He hath not dealt with us after our fins: nor rewarded us according to our wickedneffes.

11 For look how high the heaven is in comparison of the earth: fo great is his mercy also toward them that fear him.

12 Look how wide also the eaft is from the west: so far hath he fet our fins from us.

13 Yea, like as a father pitieth his own children: even fo is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth

that we are but duft.

15 The days of man are but as grafs : for he flourisheth as a flower of the field.

16 For as foon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon fuch as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his feat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye anftrength: ye that fulfil his commandment, and hearken unto the voice of his words,

21 O praise the Lord, all ye his hofts: ye fervants of his that

pleafure. of peak good of the Lord, works of his, in all places

of his dominion : praise thou the Lord, O my foul.

EVENING PRAYER. PSAL. 104. Benedic, anima mea. DRAISE the Lord, O my foul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and fpreadeft out the heavens

like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot; and walketh upon the wings of the wind.

4 He maketh his angels fpirits: and his ministers a flaming

He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they

are afraid.

8 They go up as high as the hills, and down to the vallies beneath: even unto the place which thou haft appointed for

o Thou hast fet them their bounds which they shall not país: neither turn again to co-

ver the earth.

10 He fendeth the fprings into the rivers: which run among the hills.

11 All beafts of the field drink thereof: and the wild affes

quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and fing among the branches.

13 He waterech the hills from above: the earth is filled with the fruit of thy works,

14 He bringeth forth grafs for the cattle : and green herb for the fervice of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of fap : even the cedars of Libanus which he hath

planted;

17 Wherein the birds make their nefts: and the fir-trees are

a dwelling for the ftork.
18 The high hills are a refuge for the wild goats: and fo are the flony rocks for the conies.

19 He appointed the moon for certain feafons: and the fun kneweth his going down.

29 Thou makeft darkness that it may be night: wherein all the beafts of the forest do move.

21 The lions roaring after their prey: do feek their meat from

22 The fun zrifeth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until

the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches;

25 So is the great and wide fea also: wherein are things creeping innumerable, both small

and great beafts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat

in due feason.

28 When thou givest it them, they gather it; and when thou openest openest thy hand, they are filled

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with good.

29 When thou hidest thy face, they are troubled: whea thou takest away their breath, they die, and are turned again to their duft.

When thou lettest thy 30 breath go forth, they shall be made: and thou shalt renew the

face of the earth.

31 The glorious majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will fing unto the Lord as ong as I live: I will praise my God while I have my being.

34 And fo shall my words please him: my joy shall be in

the Lord.

35 As for finners, they shall be confumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my foul, praise the Lord.

MORNING PRAYER. PSAL. 105. Confitemini Domino. Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O'let your fongs be of him, and praise him: and let your talking be of all his wondrous

works.

Rejoice in his holy Name: let the heart of them rejoice that feek the Lord.

4 Seek the Lord and his firength: feek his face ever-

more.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye feed of Abraham his fervant: ye children of Jacob

his chosen.

oda oa

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promife: that he made to a thousand ge-

nerations;
9 Even the covenant that he made with Abraham : and the oath that he fware unto Ifaac';

10 And appointed the same unto Jacob for a law: and to Ifrael for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan: the lot

of your inheritance.

12 When there were yet but a few of them: and they strangers

in the land;

13 What time as they went from one nation to another s from one kingdom to another people;

14 He suffered no man to do them wrong: but reproved even

kings for their fakes;

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deftroyed all the provision of bread.

17 But he had fent a man before them: even Joseph, who was fold to be a bond-lervant;

18 Whose feet they hurt in the stocks: the iron entered into his foul

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king fent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his

substance;

22 That he might inform his princes after his will: and teach his fenators wisdom.

23 Ifrael also came into Egypt : and Jacob was a stranger in the land of Ham,

24 And he increased his people exceedingly; and made them stronger than their enemies;

mies;
25 Whose heart turned so,
that they hated his people:
and dealt untruly with his fer-

26 Then fent he Mofes his fervant: and Aaron whom he had chofen;

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He fent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood; and flew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the arees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillars innumerable: and did eatup all the grass in their land, and devoured the fruit of their ground.

35 He fmote all the first-bern in their land : even the chief of

all their ftrength.

36 He brought them forth also with filver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid

of them.

38 He foread out a cloud to he a covering: and fire to give light in the night feafon.

sight in the night feafon.

39 At their defire he brought qualle: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promife: and Abraham

his fervant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen; and they took the labours of the people in possession;

44 That they might keep his flatutes: and observe his laws.

EVENING PRAYER.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth

all his praise!

3 Bleffed are they that alway keep judgment: and do righte-outnets.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation:

5 That I may fee the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have finned with our fathers: we have done amis,

and dealt wickedly.

7 Our fathers regarded not the wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Neverthelefs, he helped them for his Name's fake: that he might make his power to be

known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep as through a wilderness.

JO And

to And he faved them from the adverfaries hand: and delivered them from the hand of the enemy.

II As for those that troubled them, the waters overwhelmed them: there was not one of

Then believed they his words: and lang praise unto him.

19 But within a while they; forgat his works: and would not abide his counsel;

14 But luft came upon them and they in the wilderness: tempted God in the defert.

15 And he gave them their defire: and fent leanness withal

into their foul.

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16 They angered Mofes also in the tents: and Aaron the faint of the Lord.

17 So the earth opened and fwallowed up Bathan: and covered the congregation of Abi-

18 And the fire was kindled in their company: the flame burnt

up the ungodiy.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the fimilitude of a

calf that eateth hay;

21 And they forgat God their Saviour: who had done fo great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things

by the Red sea.

23 So he faid he would have destroyed them, had not Moses his chosen stood before him in. the gap: to turn away his wrathful indignation, left he should deftroy them.

24 Yea, they thought fcorn of that pleasant land : and gave no

credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness;

27 To cast out their feed among the nations: and to scatter

them in the lands.

28 They joined themselves unto Baal-peor: and ate the offer-

ings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.
30 Then stood up Phinees and

prayed: and fo the plague

31 And that was counted unto him for righteoufness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes ;

33 Because they provoked his spirit: so that he spake unadvifedly with his lips.

34 Neither destroyed they the heathen: as the Lord command-

35 But were mingled among the heathen; and learned their works :

36 Infomuch that they worhipped their idols, which turned to their own decay: yea, they offered their fons and their daughters unto devils;

37 And thed innocent bloods even the blood of their fons, and of their daughters: whom they offered unto the idols of Canaan and the land was defiled with blood:

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: infomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the beathen:

and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their

complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from a-mong the heathen: that we may give thanks unto thy holy Name, and make our boaft of thy praise.

46 Bleffed be the Lord God of Ifrael from everlasting, and world without end: and let all

the people fay, Amen.

MORNING PRAYER. PSAL. 107. Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and deligned from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

A They went aftray in the avilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty : their

foul fainted in them.

Phone:

of So they oried unto the Lord in their trouble; and he delivered them from their diffres; 7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he fatisfieth the empty foul: and filleth the hungry foul

with goodness;

no Such as fit in darkness, and in the shadow of death: being fast bound in misery and iron.

gainst the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none

to help them.

13. So when they cried unto the Lord in their trouble: he delivered them out of their diffress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praife the Lord for his goodnefs: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the

bars of iron in funder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their foul abhorred all manner of meat: and they were even hard at death's door.

rg So when they cried unto the Lord in their trouble: he delivered them out of their diffres,

20 He fent his word, and healed them: and they were faved from their destruction.

21 O that men would therefore praise the Lord for his goodness: goodness: and declare the woners that he doeth for the chil-

dren of men!

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That they would offer unto him the facrifice of thankfgiving: and tell out his works with gladness !

They that go down to the fea in fhips : and occupy their bufinels in great waters,

24 These men see the works of the Lord: and his wonders

in the deep.

25 For at his word the stormy wind arifeth; which lifteth up

the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their foul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves

thereof are ftill.

30 Then are they glad because they are at reft : and fo he bringeth them unto the haven where

they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the

leat of the elders !

33 Who turneth the floods into a wilderness: and drieth up

the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-fprings of a dry ground. 36 And there he letteth the

hungry: that they may build them a city to dwell in;

37 That they may fow their and plant vineyards: to yield them fruits of increase.

38He bleffeth them, fo that they multiply exceedingly : and fuffereth not their cattle to decreafe.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he fuffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of mifery: and maketh him housholds like a flock of sheep.

42 The righteous will confider this, and rejoice: and the mouth of all wickedness shall be stopped.

43 Whofo is wife will ponder thefe things: and they shall understand the loving kindness of

the Lord.

EVENING PRAYER. PSAL. 108. Paratum cor meum.

God, my heart is ready, my heart is ready: I will fing and give praise with the bett member that I have.

2 Awake, thou lute and harp : I myfelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will fing praifes unto thee among the nations.

4 For thy mercy is greater than the heavens: and thy truth reacheth unto the clouds.

5 Set up thyfelf, O God, above the heavens and thy glory above

all the earth.

6 That thy beloved may be delivered: letthy right hand fave them, and hear thou me.

7 God hath spoken in his holines: I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

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8 Gilead is mine, and Manaffes is mine: Ephraim alfo is the

firength of my head;

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the frong city: and who will bring

me into Edom?

11 Haft not thou forfaken us. O God: and wilt not thou, O God, go forth with our hofts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall retread down our enemies.

PSAL. 109. Deus laudum. TOLD not thy tingue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken a-gainst me with sale tongues: they compassed me about also with words of hatred, and fought against me without a

caule.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

Thus have they rewarded me evil for good : and hatred

for my good-will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When fentence is given upon him, let him be condemned: and let his prayer be turned

7 Let his days be few : and let another take his office.

8 Let his children be fatherlefs: and his wife a widow.

9 Let his children be vaga-bonds, and beg their bread : let them feek it also out of desolate places,

10 Let the extertioner confume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the fight of the Lord : and let not the fin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off

the earth;

15 And that, because his mind was not to do good : but perfecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in curfing, and it shall happen unto him: he loved not bleffing, therefore

shall it be far from him.

17 He clothed himself with curfing like as with a raiment : and it shall come into his bowels like water, and like oil into his bones,

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway

girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my foul.

20 But deal thou with me, O Lord God, according unto thy Name: for fweet is thy mercy.

21 O deliver me, for I am helples and poor and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through falting: my flesh is dried up for vant of fatness,

24 I became also a reproach unto them: they that looked upon me shaked their heads.

O fave me according to thy

mercy.

26 And they shall know how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be elothed with shame: and let them cover themselves with their own confusion as with a eloke.

ag As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

MORNING PRAYER. PSAL. 110. Dixit, Dominus

THE Lord faid unto my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst

among thine enemies.

In the day of thy power shall the people offer thee freewill-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord fware, and will not repent: thou art a prieft for ever after the order of Mel-

chisedech.

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5 The Lord upon thy right hand: shall wound even kings

in the day of his wrath.

6 He shall judge among the heathen he shall fill the places with the dead bodies: and

fmite in funder the heads over

7 He shall drink of the brook in the way: therefore shall he lift up his head.

PSAL. 111. Conficebor tibi.

I Will give thanks unto the Lord with my whole heart a fecretly among the faithful, and in the congregation.

2 The works of the Lord are great: fought out of all them that have pleafure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath fo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in trtuh and equity.

9 He fent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

ro The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSAL. 112 Beatus vir.

BLeffed is the men that feareth the Lord: he hath great delight in his commandments.

2 His feed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteourners thall be in his house: and his righte-

righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his

words with discretion.

6 For he shall never be moved:

and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his

defire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

to The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and confume away; the desire of the ungodly shall perish.

PSAL. 113. Laudate pueri.

PRaise the Lord, ye servants:

O praise the Name of the Lord.

2 Bleffed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praifed: from the rifing up of the fun unto the going down of the

4 The Lord is high above all heathen: and his glory above

the heavens.

5 Who is like unto the Lord our God, that hath his dwelling fo high: and yet humbleth himfelf to behold the things that are in heaven and earth.

of the duft : and lifteth the poor

out of the mire.

7 That he may fet him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

PSAL. 114. In exitu Ifrael.

WHEN Israel came out of Egypt: and the house of Jacob from among the strange people;

2 Judah was his fanctuary:

and Ifrael his dominion.

3 The fea faw that and fied: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou fea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams: and ye little hills,

like young theep?

7 Tremble thou earth at the prefence of the Lord: at the prefence of the God of Jacob;

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSAL. 115. Non nobis, Domine.

NOT unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truth's sake.

2. Wherefore thall the heathen fay: where is now their God?

3 As for our God, he is in heaven: he hath done whatfoever pleafed him.

4 Their idols are filver and gold: even the work of men's

hands.

5 They have mouths, and fpeak not: eyes have they, and

6 They have ears, and hear not: noies have they, and smell not.

7 They have hands, and handie not: feet have they, and walk 7.

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walk not : neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

g But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

To Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

put your trust in the Lord; he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the bleffed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lord's: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into filence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

MORNING PRAYER.
PSAL. 116. Dilexi quoniam.

I Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The inares of death compassed me round about: and the pains of hell gat hold upon me.

4.1 (hall find trouble and heavines, and I will call upon the Name of the Lord: O Lord, I befeech thee deliver my foul.

5 Gracious is the Lerd, and righteous: yea, our God is merciful.

6 The Lord preserveth the fimple: I was in misery, and he helped me.

7 Turn again then unto thy reft, O my foul: for the Lord

reft, O my foul: for the Lord hath rewarded thee.

8 And why? thou haft delivered my foul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord:

in the land of the living.

10 I believed, and therefore

will I fpeak; but I was fore troubled: I faid in my hafte, All men are liars.

II What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of falvation: and call upon the Name of the Lord.

13 I will pay my vows now in the prefence of all his people: right dear in the fight of the Lord is the death of his faints.

14 Behold, O Lord, how that I am thy fervant: I am thy fervant, I am thy fervant, and the fon of thine handmaid; thou haft broken my bonds in funder.

15 I will offer to thee the facrifice of thankfgiving: and will call upon the Name of the Lord.

the Lord, in the fight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem, Praise the Lord.

PSAL. 117. Laudate Dominum.

O Praise the Lord, all ye heathen: praise him, all

ye nations.

2 For his merciful kindness is ever more and more toward us: and the truth of the Lord endureth for ever. Praise the Lord.

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PSAL. 118. Confitemini Domino. Give thanks unto the Lord. for he is gracious : because his mercy endureth for ever.

2 Let Ifrael now confess that he is gracious: and that his

mercy endureth for ever. 3 Let the house of Aaron' now confess that his mercy

endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard

me at large.

6 The Lord is on my fide : 1. will not fear what man doeth. unto me.

7 The Lord taketh my part with them that help me : therefore shall I fee my defire upon mine enemies.

& It is better to truft in the Lord: than to put any confi-

dence in man.

o It is better to trust in the Lord: than to put any confi-

dence in princes. me round about : but in the Name of the Lord will deftroy

11 They kept me in on every fide, they kept me in, I fay, on every fide : but in the Name of the Lord will I deftroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou haft thruft foreat me, that I might fall: but the Lord

was my help,

14 The Lord is my strength and my fong : and is become

my falvation.

15 The voice of joy and health is in the dwellings of the righteous; the right hand of the Lord bringeth mighty things to pals.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pafs.

17 I shall not die but live : and declare the works of the Lord.

18 The Lord hath chaftened and corrected me : but he hath not given me over unto death.

o Open me the gates of righteourners: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou haft heard me : and art become my falvation.

22 The fame flone which the builders refused: is become the head stone in the corne

23 This is the Lord's doing: and it is marvellous in our eyes,

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O

Lord fend us now prosperity. 26 Blessed be the that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the facrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I

will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious and his mercy endureth for ever.

EVENING PRAYER. PSAL, 119 Beati immaculati.

BLeffed are those that are un-defiled in the way: and walk in the law of the Lord.

2 Bleffed are they that keep his testimonies: and feek him with their whole heart.

a For

2 For they who do no wickedness: walk in his ways.

4. Thou haft charged : that we shall diligently keep thy commandments:

O that my ways were made to direct : that I might keep thy

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6 So shall I not be confounded: while I have respect unto

all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteouinefs.

8 I will keep thy ceremonies:

O forfake me not utterly.

In quo corriger?

THerewithal shall a young man cleanse his way: even by ruling himself after thy

word. 2 With my whole heart have I fought thee: O let me not go wrong out of thy command-

7 Thy words have I hid within my heart: that I should not in against thee.

4 Bleffed art thou, O Lord:

O teach me thy flatutes.

5. With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto

8 My delight shall be in thy flatutes: and I will not forget thy word.

Retribue fermo tuo.

Do well unto thy fervant : That I may live and keep thy word.

2 Open thou mine eyes; that may fee the wondrous things of thy law.

3 Lam a ftranger upon earth: hide not thy commandments from me.

4 My foul breaketh out for the very fervent defire: that it hath alway unto thy judgments.

5 Thou haft rebuked the proud: and curfed are they that do err from thy command-

6 O turn from me fhame and rebuke: for I have kept thy testimonies.

7 Princes also did fit and speak against me; but thy fervant is occupied in thy flatutes.

8 For thy testimonies are my delight: and my counsellors.

Adbasit pavimento

MY foul cleaveth to the dust:
O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me:

O teach me thy statutes.

3 Make me to understand the way of thy commandments t and fo shall I talk of thy wondrous works.

4 My foul melteth away for very heavine's: comfort thou' me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have

I laid before me.

7 I have stuck unto thy testimenies: O Lord, confound me

8 I will run the way of thy commandments: when thou haft fet my heart at liberty.

MORNING PRAYER.

Legem pone. TEACH me, O Lord, the way

of thy flatutes : and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole

heart.

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3 Make me to go in the path of thy commandment: for therein is my defire.

4 Incline my heart unto thy testimonies: and not to covet-

ouineis.

of turn away mine eyes, left they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy fervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me

in thy righteousness.

Et veniat super me.

L also unto me, O Lord: even thy salvation, according unto thy word.

2 So I shall make answer unto my blasphemers: for my trust

is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever,

5 And I will walk at liberty: for I feek thy commandments.

6 I will speak of thy testimonies also even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I

have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy fervant, as concerning thy word: wherein thou haft caused me to put my truft.

2 The same is my comfort in my trouble: for thy word hath

quickened me,

3 The proud have had me exceedingly in derifion: yet have I not thrinked from thy law.

4 For I remembered thine everlafting judgments, O Lord:

and received comfort.

5 I am horribly afraid: for the ungodly that for fake thy law.

6 Thy statutes have been my fongs: in the house of my pil-

grimage.

7 I have thought upon thy Name, O Lord, in the nightfeason: and have kept thy law.

8 This I had: because I kept

thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promifed to keep thy law.

2 I made my humble petition in thy presence with my whole heart; O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made hafte, and prolonged not the time; to keep thy commandments.

5 The congregations of the ungodly have robbed me: but. I have not forgotten thy law.

6 At midnight I will rife to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments...

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecifii.

O Lord thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong t but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath

been in thy law.

been in trouble: that I may

learn thy statutes.

8 The law of thy mouth is dearer unto me: than thoufands of gold and filver.

EVENING PRAYER.

THY hands have made me, and fashioned me: O give me understanding that I may learn thy commandments.

2 They that fear thee will be glad when they fee me: because I have put my trust in thy

word.

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3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness haft caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let fuch as fear thee, and have known thy testimonies:

be turned unto me.

8 O let my heart be found in thy statutes: that I be not a-shamed.

Defecit anima mea.

MY foul hath longed for thy falvation: and I have a good hope because of thy word.

2 Mine eyes long fore for thy word: faying, O when wilt theu comfort me?

3 For I am become like a bottle in the fmoke: yet do I not forget thy statutes.

4 How many are the days of thy fervant: when wilt thou be avenged of them that perfecute

me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they perfecute me falfly;

O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving-kindness: and so shall I keep the testimonies of thy mouth.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for

all things ferve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou

haft quickened me.

6 I am thine; O fave me: for I have fought thy commandments.

7 The ungodly laid wait for me, to deitroy me: but I will confider thy testimonies.

8 I fee that all things come to an end: but thy command-ment is exceeding broad.

Quomodo dilexi.

ORD, what love have I unto thy law: all the day long

is my study in it.

2 Thou through thy commandments haft made me wifer than mine enemies; for they are ever with me.

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2 I have more understanding than my teachers: for thy teftimonies are my fludy.

4 I am wifer than the aged : because I keep thy command-

ments.

5 I have refrained my feet from every evil way; that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest

7 O how fweet are thy words unto my throat : yea, fweeter than honey unto my mouth!

8 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER,

Lucerna pedibus meis.

HY word is a lantern unto my feet: and a light unto my paths.

2 I have fworn, and am ftedfastly purposed: to keep thy

righteous judgments.

3 I am troubled above meafure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My foul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid fnare for me: but yet I fwerved not from thy commandments.

7 Thy testimonies have claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to

fulfil thy statutes alway : even

unto the end.

Iniquos odio babui.

Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy

Away from me, ye wicked:

I will keep the commandments of my God.

4 O ftablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but.

7 Thou puttest away all the ungodly of the earth like drofs: therefore I love thy testimonies,

8 My fieth trembleth for fear of thee: and I am afraid of thy judgments

Feci judicium.

Deal with the thing that is I lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to

delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteou ineis.

4 O deal with thy fervant according unto thy loving mercy: and teach me thy flatutes.

5 I am thy fervant; O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments above gold and precious itone.

8 Therefore hold i straight all thy commandments: and all false ways I utterly abhor.

Mirabilia, HY testimonies are wonderful : therefore doth my foul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the fimple,

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my fleps in thy word : and fo shall no wickedness have

dominion over me,

6 O deliver me from the wrongful dealings of men: and fo shall I keep thy commandments.

7 Shew the light of thy countenance upon thy fervant: and

teach me thy statutes.

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8 Mine eyes gush out with water: hecause men keep not thy law.

Righteous art thou, O Lord: and true is thy judgment!

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even confumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am fmall and of no reputation: yet do I not forget thy commandments.

6. Thy righteousness is an everlasting righteousness: and

thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteoufness of thy testimonies is everlasting: O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart; hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word

is my truft.

4 Mine eyes prevent the nightwatches; that I might be occupied in thy words.

5 Hear my voice, O Lord, accoiding unto thy loving kindness; quicken me according as thou art wont.

6 They draw nigh that of malice perfecure me; and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy command-

ments are true.

8 As concerning thy testimonies, I have known long fince at that thou hast grounded them for ever.

Vide bumilitatem.

O Confider mine adverfity, and deliver me: for I do not forget thy law

2 Avenge thou my cause, and deliver me: quicken me accord-

ing to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perfecute me; yet do I not fwerve from thy testimonies.

6 It grieveth me when I fee the transgressors: because they

keep not thy law.

7 Confider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes perfecute funt.

Princes have perfecuted me without a cause: but my heart standeth in awe of thy word.

as one that findeth great spoils.

3 As for lies, I hate and ab-

3 As for lies, I hate and abhor them; but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy faving health: and done after thy commandments.

7 My foul hath kept thy teftimonies: and loved them ex-

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropringuet deprecatio,

L T my complaint come before thee, O Lord: give me
understanding according to thy
word.

2 Let my fupplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall fing of thy word: for all thy commandments are righteous.

5 Let thine hand help me t for I have chosen thy command-

6 I have longed for thy faving health, O Lord: and in thy law is my delight.

7 O let my foul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone aftray like a fleep that is loft: O feek thy fervant; for I do not forget thy commandments,

MORNING PRAYER.

PSAL. 120. Ad Dominum.

WHEN I was in trouble,
I called upon the Lord:
and he heard me.

2 Deliver my foul, O Lord, from lying lips; and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou salse tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am confirained to dwell with Mefech: and to have my habitation among the tents of Kedar!

5 My foul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I fpeak unto them thereof: they make them ready to battle.

PSAL. 121. Levavi oculos mees.

I Will lift up mine eyes unto
the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not fuffer thy foot to be moved: and he that keepeth thee will not fleep.

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4 Behold, he that keepeth Ifrael: shall neither sumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy desence upon thy right hand;

6 So that the fun shall not burn thee by day; neither the moon by night.

7 The Lord shall preserve thee from all evil 1 yea, it is even he that shall keep thy soul.

8 The Lord shall preferve thy going out and thy coming in: from this time forth for ever-more.

PSAL. 722. Letatus fum.

I Was glad when they faid unto me: We will go into the house of the Lord;

Our

2 Our feet shall stand in thy

3 Jerufalem is built as a city:

that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to seftify unto Ifrael, to give thanks unto the Name of the Lord.

5 For there is the feat of judgment: even the feat of the

house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteouiness within thy

palaces.

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8 For my brethren and companions fakes: I will wish thee prosperity.

of the Lord our God: I will

feek to do thee good.

UNTO thee lift I up mine eyes: O thou that dwelleft in the heavens.

2 Behold, even as the eyes of fervants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for

we are utterly despised.

4 Our foul is filled with the fcornful reproof of the wealthy; and with the despitefulness of

the proud.

PSAL. 124. Nifi quia Dominus.

If the Lord himfelf had not been on our fide, now may lirael fay: if the Lord himfelf had not been on our fide, when ren role up against us;

2 They had fwallowed us up quick: when they were so wrathfully displeased at us;

3 Yea, the waters had drowned us: and the ftream had gone over our foul.

4 The deep waters of the proud : had gone even over our fout.

5 But praifed be the Lord a who hath not given us over for a prey unto their teeth

6 Our foul is escaped, even as a bird out of the mare of the fowler: the mare is broken, and we are delivered.

7 Our help flandeth in the Name of the Lord: who hath

made heaven and earth,

PSAL. 125. Qui confidunt.

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills fland about ferusalem: even so standeth the Lord round about his people, from this time forth for ever-

more.

3 For the rod of the ungody cometh not into the lot of the righteous: left the righteous put their hand unto wickedness.

4 Do well, O Lord: unto

heart.

5 As for fuch as turn back unto their own wickedness the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

EVENING PRAYER.

PSAL. 126. In convertendo.

WHEN the Lord turned again the captivity of Sion then were we like unto them that dream.

2 Then was our mouth filled with laughter; and our tongue

with joy.

3 Then faid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath dens

great things for us already : whereof we rejoice.

Turn our captivity, O Lord: as the rivers in the fouth.

6 They that fow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good feed: shall doubtless come again with joy, and bring histheaves with him.

PSAL. 127. Nifi Dominus.

XCEPT the Lord build the L'house: their labour is but loft that build it.

2 Except the Lord keep the city: the watchman waketh but

in vain.

3 It is but loft labour that ye hafte to rife up early, and fo late take rest, and eat the bread of carefulness a for so he giveth his beloved fleep.

4 Lo, children and the fruit of the womb; are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are

the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

PSAL. 128. Beati omnes.

DLeffed are all they that fear B the Lord: and walk in hisways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the

fruitful vine: upon the walls

of thine house;

4 Thy children like the olive branches : round about thy table.

5 Lo, thus shall the man be bleffed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee; that thou shalt fee Jerusalem in prosperity all thy life long;

7 Yea, that theu shalt see thy children's children: and peace upon Ifrael.

PSAL. 129. Sape expugnaverunt.

MANY a time have they fought against me from my youth up: may Ifrael now fay;

2 Yea, many a time have they vexed me from my youth. up : but they have not prevail-

ed against me.

3 The plowers plowed upon my ba:k: and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

Let them be confounded and turned backward : as many as have evil-will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his

bosom.

8 So that they who go by, fay not fo much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSAL. 130. De profundis.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears confider well: the voice of my com-

plaint.

3 If thou, Lord, wilt be extreme to mark what is done amis: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be

5 I look for the Lord, my foul doth wait for him : in his word is my truft.

6 My

6 My foul fleeth unto the Lord: before the morning watch, I fay, before the morning watch.

7 O Ifrael, trust in the Lord; for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Ifrael :

from all his fins.

PSAL. 131. Domine, non eft.

ORD, I am not high minded: I have no proud looks. 2 I do not exercise myself in

reat matters : which are too

high for me;

3 But I refrain my foul, and keep it low, like as a child that is weaned from his mother : yea, my foul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for ever-

more.

MORNING PRAYER.

PSAL. 132. Memento, Domine.

ORD, remember David: and all his trouble;

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;
3 I will not come within the

tabernacle of mine house: nor

climb up into my bed;

4 I will not fuffer mine eyes to fleep, nor mine eye-lids to flumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of

6 Lo, we heard of the same at Ephrata: and found it in the

7 We will go into his tabernacle: and fall low on our knees

before his footitool.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy ftrength.

9 Let thy priests be clothed with righteoufness : and let thy faints fing with joyfulnefs.

10 For thy fervant David's fake: turn not away the pre-

sence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body:

shall I fet upon thy feat.

13 If thy children will keep my covenant, and my testimo-nies that I shall learn them: their children also shall sit upon thy feat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for

15 This shall be my rest for ever: here will A dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will fatisfy

her poor with bread.

17 I will deck her priefts with health : and her faints shall rejoice and fing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSAL. 133. Ecce, quom bonum! DEhold, how good and joyful D a thing it is: brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of

4 For there the Lord promifed his bleffing : and life for evermore.

PSAL. 134. Ecce nunc.

Behold now, praise the Lord:

2 Ye that by night fland in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the fanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleffing out of Sion.

PSAL. 135 Laudate nomen.

Praife the Lord, laud ye the Name of the Lord; praife 1 t, O ye fervants of the Lord;

2 Ye that fland in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O fing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Ifrael for his own possession.

5 For I know that the Lord is great: and that our Lord is

above all gods. 6 Wha foever the Lord pleafed, that did he in heaven and

in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and fendeth forth lightnings with the rain, bringing the winds out of his treasures.

& He Imote the first-born of Egypt: both of man and beaft.

9 He hath fent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his fervants.

10 He smote divers nations:

and flew mighty kings;

11 Sehon king of the Amorites, and Og the king of Bafan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Ifrael his people,

13 Thy Name, O Lord, endureth for ever : fo doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious un-

to his fervants.

15 As for the images of the heathen, they are but filver and gold: the work of men's hands.

16 They have mouths, and speak not : eyes have they, but

they fee not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths,

18 They that make them are like unto them : and fo are all they that put their trust in them.

19 Praise the Lord, ye house of Ifrael: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jernfalem.

EVENING PRAYER.

PSAL. 136. Confitemini.

Give thanks unto the Lord. for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for

g Who by his excellent wifdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever; 8 The 8 The fun to rule the day: for his mercy endureth for ever;

govern the night: for his mercy

10 Who finote Egypt with their first-born : for his mercy

endureth for ever;

11 And brought out Ifrael from among them: for his mercy endureth for ever;

12 With a mighty hand and fire ched-out arm: for his mer-

ey endureth for ever.

13 Who divided the Red fea in two parts: for his mercy endureth for ever.

14 And made Ifrael to go through the midft of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoft, he overthrew them in the Red fea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy

endureth for ever.

17 Who smote great kings : for

his mercy endureth for ever; 18 Yea, and flew mighty kings: for his mercy endureth for ever;

ig Schon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Bafan : for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

endureth for ever; 22 Even for an heritage unto Ifrael his fervant: for his mercy

endureth for ever;

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

BY the waters of Babylon we fat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that

are therein.

3 For they that led us away captive, required of us then a fong and melody in our heaviness: Sing us one of the fongs of Sion.

4 How shall we fing the Lord's

fong: in a strange land?

5 If I lorget three, O Jerusalem: let my right hand forget, her cunning.

6 If 1 do not remember thee, let my tongue cleave to the root of my mouth: yea, if 1 prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall be be that rewardeth thee.

as thou haft ferved us.

9 Blessed shall be be that taketh thy children: and throweth them against the stenes.

PSAL. 138. Confitebor tibi.

I Will give thanks unto thee,
O Lord, with my whole
heart: even before the gods will
I fing praise unto thee.

2 I will worthip toward thy holy temple, and praise thy Name, because of thy lovingkindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my foul with much strength.

4 All the kings of the earth thall praise thee, O Lord: for they

they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midft of trouble, yet shalt thou re-fresh me : thou shalt stretch forth thy hand upon the suriousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

MORNING PRAYER.

PSAL. 139. Domine, probaffi.

Lord, thou hast searched me out, and known me : thou knowest my down-fitting, and mine up-rifing; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed; and fpiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou haft fashioned me behind and before: and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy prefence?

7 If I climb up into heaven, thou art there: If I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

o Even there also shall thy hand lead me : and thy right hand shall hold me.

to If I fay, Peradventure the darkness shall cover me : then shall my night be turned to

II Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto derfully made: marvellous are thy works; and that my foul knoweth right well.

14 My bones are not hid from thee: though I be made fecretly, and fashioned beneath in the earth.

is Thine eyes did fee my fubftance, yet being imperfect : and in thy book were all my mem-

bers written; 16 Which day by day were fashioned: when as yet there was none of them:

17 How dear are thy counsels unto me, O God: O how great is the fum of them!

18 If I tell them, they are more in number than the fand : when I wake up, I am prefent with thee.

ro Wi't thou not flay the wicked, O God: depart from me, ye blood-thirfty men.

20 For they speak unrighteoully against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee; and am not I grieved with those that rife up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies:

23 Try me, O God, and feek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and

ead me in the way everlaft- | PSAL. 141. Domine, clamavi. ng.

PSAL. 140. Eripe me, Domine.

Eliver me, O Lord, from the evil man : and preferve me from the wicked man;

2 Who imagine mischief in their hearts : and ftir up ftrife

all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preferve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and fet traps

in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ftrength of my health: thou hast covered my head in the day of battle.

'8 Let not the ungodly have his defire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compais me

about.

10 Let hot burning coals fall upon them : let them be caft into the fire, and into the pit, that they never rife up again.

14 A man full of words shall not profper upon the earth : evil shall hont the wicked person

to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain

the cause of the helples.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in

ORD; I call upon thee, hafte thee unto me : and confider my voice, when I cry unto thee.

2 Let my prayer be fet forth in thy fight as the incense: and let the lifting up of my hands be an evening facrifice.

3 Set a watch, O Lord, before my mouth : and keep the

door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness; left I eat of such things as pleafe them.

5 Let the righteous rather fmite me friendly : and reprove

me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in flony places: that they may hear my words, for

they are fweet.

8 Our bones lie scattered before the pit: like as when one breakerh and heweth wood up, on the earth.

9 But, mine eyes look unto truft; O cast not out my foul.

10 Keep me from, the fnare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into. their own nets together: and let me ever escape them.

EVENING PRAYER.

PSAL. 142. Voce mea ad Dominum. Cried unto the Lord with my voice: yea, even unto the Lord

did I make my supplication. 2 I poured out my complaints before him: and shewed him of my trouble,

M 5

3. When

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a fnare for

4 I looked also upon my was no man that would know

5 I had no place to fiee unto: and no man cared for my

foul.

6 I cried unto thee, O Lord, and faid : Thou art my hope, and my portion in the land of the living.

7 Confider my complaint: for I am brought very low.

8 O deliver me from my perfecutors: for they are too strong for me.

9 Bring my foul out of prifon, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous refort unto my company.

PSAL. 143. Domine, exaudi. HEAR my prayer, O Lord, and confider my defire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judg-ment with thy fervant: for in thy fight shall no man living be

justified.

7 For the enemy hath perfecuted my foul, he hath fmitten my life down to the ground: he hath laid me in the darkness, as the men that have been long

4 Therefore is my spirit vexed within me : and my heart

within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my foul gaspeth un-

to thee as a thirsty land.

7 Hear me, O Lord, and that foon, for my spirit waxeth faint : hide not thy face from me, left I be like unto them

that go down into the pit.

8 O let me hear thy lovingkindness betimes in the morning, for in thee is my trust : shew thou me the way that I thould walk in; for I lift up my foul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto

thee to hide me.

to Teach me to do the thing that pleafeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's fake: and for thy righteoufness sake bring my foul

out of trouble;
12 And of thy goodness slay
mine enemies: and destroy all them that vex my foul; for I am thy fervant.

MORNING PRAYER.

PSAL. 144. Benedicus Dominus. DLESSED be the Lord my D Grength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou haft fuch respect unto him : or the fon of man, that thou fo regardeft him?

4 Man is like a thing of nought: his time passeth away

like a shadow,

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and confume them.

7 Send

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

o I will fing a new fong unto thee, O God: and fing praises un-to thee upon a ten-firinged lute.

10 Thou haft given victory unto kings: and haft delivered David thy fervant from the peril of the fword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of

vanity, and their right hand is a right hand of iniquity.

12 That our lons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be firong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSAL. 145. Exaltabo te, Deus.

Will magnify thee, O God, my King: and I will praise thy Name for ever and ever. 2 Every day will I give thanks

unto thee: and praise thy Name

for ever and ever,

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another; and declare thy power.

s As for me, I will be talking of thy worship : thy glory, thy praife, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy

greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall fing of thy righteousness.

8 The Lord is gracious, and merciful: long-fuffering, and of

great goodness.

9 The Lord is loving unto every man : and his mercy is

over all his works.

10 All thy works praise thee, O Lord s and thy faints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy

power ;

12 That thy power, thy glery and mightiness of thy kingdom: might be known unto

13 Thy kingdom is an everlafting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all fuch as fall: and lifteth up all

those that are down.

15 The eyes of all wait upon thee, O Lord : and thou giveft them their meat in due feafon.

16 Thou openeft thine hand : and fillest all things living with -

plenteoufnefs.

17. The Lord is righteous in all his ways: and holy in all his

works.

18 The Lord is nigh unto all them that call upon him : yea, all fuch as call upon him faithfully.

19 He will fulfil the defire of them that fear him : he also will hear their cry, and will help them.

M 6 20 The them that love him : but fcattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever.

PSAL. 146. Lauda, anima mea. DRAISE the Lord, O my foul; while I live will I praise the Lord: yea, as long as I have any being I will fing praifes unto my God.

2 O put not your truft in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

God of Jacob for his help: and whose hope is in the Lord his God ;

Who made heaven and earth, the fea, and all that therein is: who keepeth his promife for ever;

6 Who helpeth them to right that fuffer wrong : who feedeth the hungry.

7 The Lord loofsth men out of prison: the Lord giveth fight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

g The Lord careth for the firangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

sion, shall be king for evermore: and throughout all generations, nome that suff and

EVENING PRAYER. PSAL. 147. Laudate Dominum. Praise the Lord; for it is a unto our God: yea, a joyful

20 The Lord preserveth all | and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their fickness.

4 He telleth the number of the stars: and calleth them all by their names.

g Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord fetteth up the meek : and bringeth the ungodly down to the ground.

7 O fing unto the Lord with thanksgiving : sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of

men;
9 Who giveth fodder unto the catrle; and feedeth the young ravens that call upon him.

10 He hath no pleafure in the strength of an horse: neither delighteth he in any man's legs.

II But the Lord's delight is in them that fear him; and put their trust in his mercy,

12 Praise the Lord, O Jerusa-lem: praise thy God, O Sion. 13 For he hath made saft the

ba's of thy gates: and hath bleffed thy children within thee,

14 He maketh peace in thy bo ders; and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his. word runneth very swiftly.

16 He giveth frow like wool: and scattereth the hoar-frost like

17 He casteth forth his ice like morfels: who is able to abide his frost?

18 He

18 He fendeth out his word, of Ifrael, even the people that and melteth them: he bloweth ferveth him. with his wind, and the waters flow.

10 He sheweth his word unto Jacob: his statutes and ordi-

nances unto Ifrael.

20 He hath not dealt fo with any nation: neither have the heathen knowledge of his laws.

PSAL. 148. Laudate Dominum. Praise the Lord of heaven; praise him in the height. 2 Praise him, all ye angels of

his: praise him all his hoft. 3 Praise him, sun and moon :

praise him, all ye stars and light. 4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be

broken.

7 Praise the Lord upon earth: ye dragons, and all deeps;

8 Fire and hail, fnow and vapours: wind and ftorm fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars; 10 Beafts and all cattle: worms

and feathered fowls;

11 Kings of the earth and all people: princes and all judges

of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth,

13 He shalt exalt the horn of his people; all his faints shall praise him : even the children

of kedis, their rule and com-

PSAL. 149. Cantate Domino.

Sing unto the Lord a new fong : let the congregation of faints praise him.

2 Let Ifrael rejoice in him that made him: and let the children of Sion be joyful in their

3 Let them praise his Name in the dance: let them fing praifes unto him with tabret and

For the Lord hath pleasure in his people; and helpeth the

meek-hearted.

5 Let the faints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a twoedged fword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their king in chains; and their nobles with links of iron. Met ne mentar

9 That they may be avenged of them, as it is written: Such honour have all his faints.

PSAL. 150. Laudate Dominum Praise God in his holiness: praise him in the firmament ot his power.

2 Praise him in his noble acts: praise him according to his ex-

cellent greatness.

3 Praise him in the found of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the

firings and pipe.

s Praise him upon the welltuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at SEA.

The Morning and Evenning Service to used daily at Sea, shal. be the same which is appointed in the Book of Common Prayer.

These two following Prayers lift up the waves of the sea, and are to be used also in His Mojesty's who stillest the rage thereof; We

Navy every day.

Eternal Lord God, who alone spreadest out the heavens, and ruleft the raging of the Sea; who haft compan fed the waters with bounds, until day and night come to an end; Be pleased to receive into ous protection, the persons of us thy servants, and the Fleet in which we ferve. Preferve us from the dangers of the fea, and from the violence of the enemy; that we may be a fafeguard unto our most gracious Sovereign Lord King GEORGE, and his kingdoms, and a fecurity for fuch as pass on the seas upon their lawful occasions: that the inhabitants of our island may in peace and quietness serve thee our God: and that we may return in fafety to enjoy the bleffings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorify thy holy Name, through Jefus Christ our Lord. Amen.

The Collett. Revent us, O Lord in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlafting life, through Jefus Christ our Lord. Amen.

Prayers to be used in Storms at

Most powerful and glorious Lord God, at whose command the winds blow and

thy creatures, but miferable finners, do in this our great diffress cry unto thee for help: Save, Lord, or elfe we perifh. We conwhen we have been fafe, and feen all things quiet about us, we have forgot thee our God, and refused to hearken to the flill voice of thy word, and to obey thy commandments: But now we fee how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power and imploring thy good-ness. Help, Lord, and save us, for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

W Or this. Most glorious and gracious Lord God who dwelleft in heaven, but beholdeft all things below; Look down we befeech thee, and hear us calling out of the depth of mifery, and out of the jaws of this death, which is ready now to fwallow us up: Save, Lord, or elfe we perish. The living, the living shall praise thee. O fend thy word of command to rebuke the raging winds, and the roaring sea; that we being de-livered from this diffuels may live to ferve thee, and to glorify thy Name all the days of our life. Hear, Lord, and fave us, for the infinite merits of our oleffed Saviour, thy Son our Lord Jefus Christ. Amem.

The Prager to be faid before a Fight at Sea against any Enemy.

Most powerful and glorious Lord God, the Lord of hofts, that rulest and com-mandest all things; Thou fittest in the throne judging right;

and therefore we make our addrefs to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us, and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our fins now cry against us for vengeance; but hear us thy poor fervants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jefus Christ our Lord. Amen.

Short Prayers for fingle Persons, that cannot meet to join in Prayer with others, by reason of the

Fight, or Storm General Prayers.

ORD, be merciful to us finners, and fave us, for thy mercies fake.

Thou art the great God, that haft made and ruleft all things : O deliver us for thy Name's fake.

Thou art the great God to be feared above all: O fave us, that we may praise thee. Special Prayers with respect to the

Enemy. HOU, O Lord, art just and powerful: O desend our cause against the face of the enemy.

O God, thou art a ftrong tower of defence to all that flee unto thees O fave us from the violence of the enemy.

O Lord, of hoft, fight for us;

that we may glorify thee. O fuffer us not to fink under the weight of our fins, or the violence of the enemy.

O Lord, arife, help us, and deliver us for thy Name's fake: Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea; hear, hear us, and fave us, that we perish not.

O bleffed Saviour, that didft fave thy disciples ready to perish in a ftorm, hear us, and fave us,

we befeech thee.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us. God the Father, God the Son, God the Holy Ghoft, have mercy upon us, fave us now and ever-

more. Amen.

UR Father which art in Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass againft us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary service in the ship, shall be called togetber, and make an bumble confession of their sins to God: In which every one ought seriously to reflect upon those particular fins of which his conscience confcience shall accuse bim; saying as follogvetb.

The Confession.

A Lmighty God, Father of our Lord Jefus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold fins and wickedness, Which we from time to time most grievously have committed, By thought, word. word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily forry for these our misdoings: The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereaster serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord, Amen.

Then shall the Priest, if there be any in the ship, pronounce this absolution.

A Lmighty God, our heavenly Father, who of his great mercy hath promifed forgiveness of fins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your fins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thankfgiving after a Storm.

Jubilate Deo. PSAL. 66.

O Be joyful in God, all ye honour of his Name, make his praife to be glorious. Sc.

Glory be to the Father, &c.
As it was in the beginning, &c.
Confitemini Domino. PSAL. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever, Sc.

Glory be to the Father, Sc. As it was in the beginning, Sc.

Collects of thankfgiving.

Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our fouls in life, and now rescuing us out of the jaws of death, humbly prefent ourselves again before thy divine Majefty, to offer a facrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didft not caft out our prayers, which we made before thee in our great dif-tress; even when we gave all for loft, our ship, our goods, our lives, then didft thou mercifully look upon us, and wonderfully command a deliverfor which we now beance: ing in fafety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amer.

T Orthis. Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou haft shewed us terrible things, and wonders in the deep, that we might fee how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou haft shewed us how. both winds and feas obey thy command; that we may learn even from them hereaiter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in faving us, when we were ready to perish. And we befeech thee, make us as truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness,

not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue we befeech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and right cousness all the days of our life, through Jefus Chrift our Lord and Saviour. Amen ..

An Hymn of Praise and thanksgiving after a dangereus Tem-

peft.

Come, let us give thanks unto the Lord, for he is gracious: and his mercy endu-

reth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the fea.

The Lord is gracious and full of compassion: slow to anger,

and of great mercy.

He hath not dealt with us according to our fins : neither rewarded us according to our iniquities;

But as the heaven is high above the earth: fo great hath been his mercy towards us.

We found trouble and heaviness: we were even at death's

door.

The waters of the fea had well nigh covered us: the proud waters had well-nigh gone over our foul.

The sea roared: and the stormy wind lifted up the waves

thereof:

We were caried up as it were to heaven, and then down again into the deep: our foul mel'ed within us, because of trouble;

Then cried we unto thee, O Lord: and thou didft deliver us

out of our distress.

Bleffed be thy Name, who didft not despise the prayer of us, and the stream had gone

thy fervants: but didft hear our

cry, and haft faved us.

Thou didft fend forth thy commandment: and the windy ftorm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men!

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon

us.

He is our God, even the God of whom cometh falvation: God is the Lord, by whom we have escaped death.

Thou, Lord, haft made us glad through the operation of thy hands: and we will thiumph

in thy praise.

Bleffed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleffed be the Name of his Majesty for ever: and let every one of us fay, Amen, Amen.

Glory be to the Father, &c. As it was in the beginning, &c.

2 Cor. 13. 14. THE grace of our Lord Je-fus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Pfalm or Hymn of Praise and

Thanksgiving after Victory.

F the Lord had not been on our fide, now may we fay: if the Lord himfelf had not been on our fide, when men rofe up against us;

They had fwallowed us up quick : when they were fo wrath-

fully displeased at us.

Yea, the waters had drowned

ever our foul: the deep waters of the proud had gone over our foul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty falvation for us.

We gat not this by our own fword, neither was it our own arm that faved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadft a savour unto

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in

the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made

heaven and earth.

B'effed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, &c. As it was in the beginning, Sc.

After this Hymn may be fung the Te Deum.

Then this Collect.

Almighty God, the fovereign commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorous Name for this happy victory

the whole glory whereof do afcribe to thee, who art the only giver of victory. And we befrech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gefpel the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And we befeech thee, give us fuch a fense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an hum-bly, holy, and obedient walking before thee all our days, through Jefus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, fo in particular for this victory and deliverance, be all glory and honour, world without end. Amen.

THE grace of our Lord Jefus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

Amen. Mais ston de teles

At the burial of their Dead at Sea.

The Office in the Common Prayerbook may be used; only instead of ibese words [We therefore commit this body to the ground earth to earth, &c.] fay,

WE therefore commit his W body to the deep, to be turned into corruption, looking for the refurrection of the body (when the fea shall give up her dead,) and the life of the world to come, through our Lord Je-fus Christ; who at his coming shall change our vile body, that it may be like his gle rious body, according to the mighty working whereby he is able to subdue all things to himfelf,

A FORM of PRAYER with THANKSGIVING To be used yearly upon the fifth day of November;

For the happy Deliverance of King JAMES the First, and the three Estates of England;

From the most traiterous and bloody intended Massacre by Gunpowder : AND ALSO FOR THE

Happy arrival of his Majesty King WILLIAM on this day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to bis Parishoners publickly in the Church at Morning Prayer the Sunday before, for the due observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publishing, upon the lickly, distinctly, and plainly, the Act of Parliament made in the third year of King James the First, for the observation of it.

The Service shall be the same with the usual Office for Holy-days in all things; except where it is bereafter otherwise appointed.

If this Day shall bappen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

efe Sentences,

HE Lord is full of compassion and mercy: longfuffering, and of great goodness. Pfal. 103. 8.

He will not alway be chiding: neither keepeth he his anger for

ever wer. g.

He hath not dealt with us after our fin: nor rewarded us according to our wickednesses. ver. 10.

Inflead of Venite exultemus, feall this Hymn following be used one werfe by the Priest, and another by the Clerk and People.

Give thanks unto the Lord,

for he is gracious : and his mercy endureth for ever. Pfal. 107. 1.

Let them give thanks, whom the Lord bath redeemed: and deliverad from the band of the enemy. ver. 2.

Manya time have they fought against me from my youth up: may Israel now say. Pfal. 129. t. Yea, many a time bave they

vexed me from my youth up: but they have not prevailed against me

Morning prayer shall begin with They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my

foul. Pfal. 35. 7.

They have laid a net for my feet, and preffed down my foul they have digged a pit before me, and are fallen into the midft of it

themselves. Pfal 57. 7.
Great is our Lord, and great is his power: yea, and his wif-dom is infinite. Pfal. 147. 5.

The Lord fetteth up the meek ? and bringeth the ungodly down to the ground, ver. 6.

Let thy hand be upon the man of thy right hand : and upon the Son of man, whom thou madeft fo ftrong for thine own felf.

Pfal. 80. 17.

And so will we not go back from thee: O let us live, and we shall call upon thy Name. ver. 18

Glory be to the Father, &c. As it was in the beginning, &c. Proper Psalms. 64, 124, 125.
Proper Lessons.
The first. 2 Sam. 22.

Te Deum. The fecond. Acts 23. Jubilate.

In the suffrages after the Creed, these shall be inserted and used for the King.

Priest. O Lord save the King; People. Who putteth his trust

Prieft. Send him help from

People, And evermore mighti-

ly defend him.

Prieft. Let his enemies have no

advantage against him;
People. Let not the wicked ap-

proach to hurt him.

Instead of the first Collect at Morning Prayer shall these two

be used. Lmighty God, who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the ene-mies thereof: We yield thee our unfeigned thanks and praife, for the wonderful and mighty deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Com-mons of England, then affembled in Parliament, by Popish treachery appointed as sheep to the flaughter, in a most barbarous and favage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our forefight, but And therefore not unto us, O Name be ascribed all honour and glory, in all churches of the faints, from generation to generation, through Jesus Christ our Lord Amen.

A Ccept alfo, most gracious God, of our unfeigned thanks, for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new fong into our mouths, by bringing his Majesty King William upon this Day, for the deliver-ance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interpofed in our extreme danger, and disappointed all the designs of our enemies. We befeech thee, give us fuch a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow fecure and carelefs in our obedience, by prefuming upon thy great and undeferved goodness: but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our religion, which thou haft in a marvellous manner preferved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, fo flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the fake of our bleffed Lord and Saviour. Amen.

In the end of the Litany (which shall always this Day be used) after the Collett [We humbly hesech thee, O Father, Sc.] shall this be said which followeth.

A Lmighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didft prevent the malice and imaginations of our enemies, by discovering and

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confounding their horrible and wicked enterprize, plotted, and intended this day to have been executed against the King and the whole State of England, for the subversion of the Government and Religion established among us: and didft likewife upon this Day wonderfully conduct thy fervant King William, and bring him fafely into England, to preferve us from the attempts of our enemies to bereave us of our Religion and Laws: we most humbly praise and magnify thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We conless it has been of thy mercy alone that we are not confumed : for our fins have cried to heaven against us, and our iniquities justly called for vengeance upon us. But thou haft not dealt with us after our fins, nor rewarded us after our iniquities; nor given us over, as we deferved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preferved us from death and destruction. Let the confideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's fake, Jefus Christ our only Mediator and Advocate. Amen. Instead of the Prayer [In time of War and Tumults, | shall be used this Prayer following.

O Lord, who didft this day difcover the fnares of death that were laid for us: and didft wonderfully deliver us from the fame ; Be thou fill our mighty protector, and scatter our enemies that delight in blood. Infatuate and defeat their counfels, abate their pride, affwage, their malice, and confound their devices. Stengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all fuch workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign and his. realms being preferved in thy true Religion, and by thy merciful goodness protected in the fame; we may all duly ferve thee, and give thee thanks in : thy holy congregation, through Jesus Christ our Lord. Amen.

In the Communion-Service, inflead of the Collett for the Day, field this which followeth be used.

E Ternal God, and our most mighty protector, we thy unworthy fervants do humbly; prefent ourselves before thy Majesty, acknowledging thy power, wildom, and goodness, in preserving the King, and the Three Estates of the realm of England affembled in Parliament, from the destruction this Day intended against them. Make us, we befeech thee, truly thankful for this, and for all other thy great mercies towards, us: particularly for making this Day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving His late Majesty King William a fafe arrival here, and for making all opposition fall before him, till he became

befeech thee to protect and defend our Sovereign King GEORGE, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory here-after, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epifle. Rom. 13. 1.

L T every foul be subject unthere is no power but of God : the powers that be are ordained of God, Whofoever therefore refifteth the power, refifteth the ordinance of God; and they that refift shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou fhalt have praife of the fame. For he is the minifter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the minister of God, a revenger to execute wrath upon him that deeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience take, For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; cuftom to whom cuftom; fear to whom fear; honour to whom

The Gofpel. S. Luke 9. 51. ND it came to pals, when A the time was come that he should be received up, he sted-fastly set his face to go to Jeru-falom, and sent messengers before his face; and they went

our King and Governor. We I and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerufalem. And when his disciples James and John faw this, they faid, Lord, wilt thou that we command fire to come down from heaven, and confume them, even as Elias did? But he turned and rebuked them. and faid, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to fave them. And they went to another village.

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After the Creed, if there be no Sermon shall be read one of the fix Homilter against Rebellion. This fentence is to be read at the

Offertory.

7 Hatsoever ye would that men should do to you, do ye even to to them : for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer for the Church Miliant, this following Prayer

God, whole Name a excellent in all the earth, and thy glosy above the heavens; who on this day didft miraculoufly preferve our Church and State from the fecret contrivance and hellish malice of Popish Confpirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppresfion of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the prefervation of our Religion and Liberties. And we humbly pray, that the devout fenfe of this thy repeated mercy, may renew and increase in us a **fpirit**

foirit of love and thankfulness ; to thee its only author; a fpirit of peaceable submittion and reign Lord King GEORGE; and a spirit of servent zeal for Amen.

our holy religion, which thou haft fo wonderfully rescued, and effablished, a bleffing to us obedience to our gracious Sove- and our posterity. And this we beg for Jefus Christ his fake.

A FORM of PRAYER with FASTING.

To be used Yearly

Upon the Thirtieth Day of January,

Being the Day of the Martyrdom of the Bleffed King Charles I.

To implore the mercy of God, that neither the Guilt of that facred and innocent Blood, nor those other fins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any Time hereaster be visited upon us, or our Posterity.

If this Day shall bappen to be Sunday, this Form of Prayer shall be used and the Fast kept the next day following. And upon the Lord's Day next before the day to be kept, at Morning Prayer immediately after the Nicene Creed, notice shall be given for the due observation of the faid Day.

The service of the Day shall be the same with the usual Office for Holydays in all things, except where it is in this Office otherwife appointed.

The Order for MORNING PRAYER.

He that ministereth shall begin with one or more of these Sen-

O the Lord our God belong mercies and forgiveneffes though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he

fet before us. Dan. 9. 9, 10. Correct us, O Lord, but with judgment : not in thine anger, left thou bring us to nothing.

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fer. 10. 24. Enter not into judgment with thy servants, O Lord : for in thy fight shall no man living be

the Hymn following shall be fai or fung : one Verfe by the Prieft, another by the Clerk and People. Dighteous art thou, O Lord: and just are thy judgments! Pial, 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless, our feet were almost gone : our treadings had

well-nigh flipped. Pfal. 73. 2.

For why? we were grieved at the wicked t we did also see the ungodly in such prosperity. ver. 3.

The people stood up, and the rulers took counsel together:

against the Lord, and against his

Anointed. Pfal. 2. 2.
They cast their heads together with one confent t and were confederute againft bim. Pfal. 83. 5.

He heard the blasphemy of the multitude, and fear was on every fide: while they conspired together against him, to take away his life. Pfol. 31. 15.

They spake against bim with false tongues, and compassed bim about with words of batred !

and fought against bim without a |

caufe. Pfal. 109. 2.

Yea, his own familiar friends, whom he trusted : they that eat of his bread, laid great wait for him. Pfal. 41. 9.

They reguarded bim evil for good: to the great discomfort of bis soul. Psal. 35. 12.

They took their counsel together, faying, God hath forfaken him: persecute him, and take him, for there is none to deliver him. Pfal. 71. 9.

The breath of our nostrils, the Anointed of the Lord, was taken in their pits : of aubom que faid, Under bis shadero we shall be Safe. Lam. 4. 20.

The adversary and the enemy entered into the gates of Jerusalem: saying, When shall he die, and his name perish?

wer. 12. Pfal. 41. 5.

Let the sentence of guiltiness proceed against bim : and now that be lieth, let bim rise up no more.

False witnesses also did rise up against him: they laid to his charge things that he knew not.

Pfal. 35. 11.

For the fins of the people, and the iniquities of the Priefts : they shed the blood of the just in the midst of Jerufalem. Lam. 4. 13.

O my foul, come not thou into their fect; unto their affembly, mine honour, not thou united : for in their anger they flew a man. Gen.

Even the man of thy right band : the Son of man, wbom thou badft made so strong for thine own

felf. Pfal. 80. 17.

In the fight of the unwife he feemed to die; and his departure was taken for milery. Wild. 3. 2.

They fools counted bis life mad-

bonour : but be is in peace. Wifd. 5. 4. 6 3. 3.

For though he was punished in the fight of men: yet was his hope full of immortality, Wifd. 3. 4

How is be numbered with the children of God: and his lot it among the faints! Wifd. 5. 5. But, O Lord God, to whom 91

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vengeance belongeth, God, to whom vengeance belongeth: be favourable and. gracious unto Sion. Pfal. 94. 1. S 51. 18.

Be merciful, O Lord, unto thy people, wbom thou baft redeemed : and lay not innocent blood to cur

charge. Deut. 21. 8.

O thut not up our fouls with finners: nor our lives with the blood-thirsty. Pfal. 26. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our fatvation: and our tongues shall fing of thy righteoujness. Pfal. 51. 14.

For thou art the God that haft no pleasure in wickedness : neither shall any evil dwell with

thee. Pfal. 5. 4.

Thou wilt destroy them that Speak leafing : the Lord abbors both the blood-thirfty, and deceitful man. ver. 6.

O how fuddenly do they confume: perish, and come to a fearful end! Pfal. 73. 18.

Yea, even like as a dream, when one awaketb: fo didft thou make their image to vanish out of the city. ver. 19.

Great and marvellous are thy works, O Lord God Almighty: just and true are thy ways, O King of faints! Rev.

Righteous art thou, O Lord : and just are thy judgments! Plal,

Glory be to the Father, &c. nels, and his end to be without . As it was in the beginning, &c. Proper Pfalms. 9, 10, 11.

The First. 2 Sam. 1. The fecond. S. Matth. 27.

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Instead of the first Collect at Morning Prayer, shall these two abbich next follow, be used.

Most mighty God, terrible O in thy judgments, and wonderful in thy doings to-ward the children of men; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be, as this day, taken away by the hands of cruel and bloody men: We, thy finful creatures here affembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying fins of this nation, which brought this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, the sheding whereof nothing but the blood of thy Son can expiate, lay it not to the charge of the people of this land; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: but pardon us for thy mercies fake, through the merits of thy Son Jefus Christ our Lord. Amen.

Bleffed Lord, in whose fight the death of thy saints is precious; We magnify thy name, for thine abundant grace befrowed upon our martyred Sovereign: by which he was enabled so chearfully to follow the steps of his bleffed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, pray-

Tollar !

ing for his murderers. Let his memory, O Lord, be ever bleffed among us; that we may follow the example of his courage and conftancy, his meekne's and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our fins: and all for Jesus Christ his sake, our only Mediator and Advocate. Amen.

In the end of the Litany, which fhall always on this day be used, immediately after the Collect, [We humbly befeech thee, O Father, Sc.] the three Collects next following art to be read.

O Lord, we befeech thee mercifully hear our prayers, and spare all those who confess their fins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

Most mighty God, and merciful Father, who haft compassion upon all men, and hatest nothing that theu hast made; who wouldest not the death of a finner, but that he should rather turn from his sin and be faved; Mercifully forgive us our trefpaffes ; receive and comfort us, who are grieved and wearied with the burden of our fins. Thy property is always to have mercy; to thee only it appertaineth to forgive Spare us therefore, good Lord, spare thy people, wnom thou hast redeemed; enter not into judgment with thy fervants, who are vile earth, and miserable finners; but so turn thine anger from us, who meekly acknowledge our vileness and truly repent us of our faults; and fo make hafte to help us in this world, that we may ever live with thee in the world to come, through Jefus Christ our I froward. Lord. Amen.

TURN thou us, O good Lord, and fo shall we be turned, Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thing heritage be brought to confufion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleffed Son Jefus Christ our Lord. Amen.

In the Communion Service ofter the Prayer for the King, [Almighty God, whose kingdom is everlasting, &c. in-Read of the Collett for the Day, fall thefe two be ufed : O most mighty God, Sc.

Bleffed Lord, &c.

As in the morning Prayers,
The Epiffle. 1 S. Pet. 2. 13.
Submit yourselves to every
ordinance of man for the Lord's fake: whether it be to the king as fupreme : or unto go-vernors, as unto them that are fent by him, for the punishment of evil-doers, and for the praise of them that do well. For fo is the will of God, that with well-doing ye may put to filence the ignorance of foolish men: as free, and not using your liberty for a cloke of ma-liciousness, but as the servants of God. Honour all men; Love the brotherhood; Fear God; Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the

For this is thankworthy, if a man for confcience toward God endure grief, fuf-fering wrongfully. For what fering wrongfully. For what glory is it, if when ye be buf-feted for your faults, ye shall take it patiently? but if when ye do well, and fuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no fin, neither was guile found in his mouth,

The Gofpel. S. Matth. 21. 33. THERE was a certain houfholder which planted a vineyard, and hedged it round about and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. when the time of the fruit drew near he fent his fervants to the husbandmen, that they might receive the fruits of it. the husbandmen took his fervants, and beat one, and killed another, and stoned another. Again he fent other fervants, more than the first; and they did unto them likewise. But last of all he fent unto them his fon, faying, They will reverence my fon, But when the hufbandmen faw the fon, they faid among themselves, This is the heir; come, let us kill him, and let us feize on his inheritance. And they caught him, and cast him out of the vineyard and flew him. When the Lord therefore of the vineyard cometh, what will he do unto those Husbandmen? They say unto him, He will miferably deftroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their fealens,

After

Mafi ebe Nicene Creed, shall be ead, instead of the Sermon or that day, the first and second parts of the Homely against Disoledience and wilful Rebellion, set forth by authority; or the Minister, who officiates, shall preach a Sermon of his own composing upon the same argument.

In the Offertory shall this sen-

Whatfoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. S. Matth. 7. 12.

After the Prayer [For the whole state of Christ's Church, &c.] thefe two Collects follow-

ing shall be used.

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Lord our heavenly Father, who didft not punish us as our fins have deferved, but haft, in the midst of judgment remembered mercy; We acremembered mercy; knowledge it thine especial fayour, that though for our many and great provocations, thou didft fuffer thine Anointed. fuffer thine Anointed, bleffed King Charles the First, as on this day, to fall into the hands of violent and bloodthirsty men, and barbarously to be murdered by them: yet thou didft not leave us for ever as sheep without a shepherd; but by thy gracious providence l

didft miraculously preserve the undoubted heir of his crowns, our then gracious Sovereign King Charles the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpaft; and didft bring him back in thy good appointed time, to fit upon the throne of his father; and together with the Royal Family, didst restore to us our ancient government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; befeeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King GEORGE, a long and a happy reign over us. So we that are thy people, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

A N D grant, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord.

Amen.

The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer instead of Venite exultemus, shall bere also be used before the Proper Psalms.

Righteous art thou, O Lord, &c.

Proper Pfalms. 79, 94, 85.

Proper Lessons.

The Firft. Jer. 12. or Dan. 9. to ver. 22.

The Second. Hebr. 11. ver. 32. and 12. to ver. 7.

Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works:

N 2

We thy finful people do here fall down before thee, confesting that thy judgments were right, in permitting cruel men, fons of Belial, as on this day, to imbrue their hands in the blood of thine Anointed; we having drawn down the fame upon ourselves by the great and long provocations of our fins against thee. For which we do therefore here humble surfelves before thee; befeeching thee to deliver this Nation from bloodguiltiness (that of this day efpecially;) and to turn from us and our posterity all those judgments which we by our fins have worthily deferved: Grant this, for the all-fufficient merits of thy Son our Saviour Jefus

Christ. Amen. DLeffed God, just and pow-D erful, who didst permit thy dear fervant, our dread Sovereign King Charles the First, to be as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them; Though we cannot reflect upon so foul an act, but with horror and aftonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou waft pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst fuffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne: yet didst thou in great mercy preferve his Son, whose right it was; and at length by a wonderful providence bring him back, and fet him thereon, to restore thy true religion, and to fettle peace a-

mongst us: for their thy great mercies we glorify thy Name, through Jefus Christ our blessed Saviour. Amen.

¶ Immediately after the Collest, [Lighten our darkness, &c.] shall these three next following be used.

O Lord, we befreech thee, &c. O most mighty God, &c. Turn thou us, O good Lord, &c. As before at Morning Prayer.

¶ Immediately before the Prayer of Saint Chrysostom shall this Collect, which next followeth, be used.

LMIGHTY and everlasting God, whose righteousness is like the ftrong mountains, and thy judgments like the great deep; and who by that barbarous murder, as on this day committed upon the facred perfon of thine Anointed, haft taught us, that neither the greatest of kings, nor the best of men, are more fecure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of an thing that is great, nor the con ceit of any thing that is good in us, may withdraw our eyes from looking upon ourfelves as finful dust and ashes; but that according to the example of this thy bleffed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and felf-denial, charity and constant perseverance unto the end: And all this for thy fon our Lord Jesus Christ his fake; to whom with thee, and the Holy Ghoft, be all honour and glory, world without end. Amen. A Form

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Restauration of King Charles if Second.

- A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption: which unspeakable mercies were wonderfully completed upon the Twenty-ninth of May, in the Year 1660; and in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept holy.
- The Ast of Parliament made in the twelfth, and confirmed in the thirteenth year of King Charles the Second, for the observation of the I wenty-ninth Day of May yearly, as a day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's day next before every such Twenty-ninth of May, and notice shall be given for the due observation of the said Day.
- The Service shall be the same with the usual Office for Holy-days; except where it is in this Office otherwise appointed.
- If this Day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; if it be Monday or Tuelday in Whitsun-week, or Trinity-Sunday, the Proper Psalms appointed for this Day, instead of those of orainary course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used as it followeth entirely. And what Festival seever shall happen to fall upon this some Day of Thanksgiving, the following Hymn appointed instead of Venite

Morning Prayer shall begin with these Sentences.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us, Dan 9, 9, 10.

he set before us. Dan 9. 9, 10.

It is of the Lord's mercies that we were not consumed; because his compassions fail not.

Lam. 3. 22.

Statemen.

Instead of Venite exultemus, shall be said or sung this Hymn following, one verse by the Priest, and another by the Clerk and People.

MY fong shall be always of the loving kindness of that are optithe Lord; with my mouth will Pfal. 103, 6.

r ever be shewing forth his truth, from one generation to another. Pfal. 89, 1.

The merciful and gracious Lord bath so done his marvellous works: that they ought to be had in remembrance. Psal. 111. 4.

who can express the noble acts of the Lord: or shew forth all his praise? P[al. 106. 2.

The works of the Lord are great: fought out of all them that have pleasure therein. Psal. 111. 2.

The Lord setteth up the

The Lerd fetteth up the meek: and bringeth the ungodly down to the ground. Pfal. 147. 6.

147.6.
The Lord executeth rightedufness and judgment: for all them
that are oppressed with surong.
Plal. 102.6.

N 3

For

For he will not always be chiding: neither keepeth he his

anger for ever. ver. 9.

He bath not dealt with us after our fins : nor rewarded us according to our wickedness. ver. 10.

For look how high the heaven is in comparison of the earth: fo great is his mercy toward them that fear him. ver. 11.

Yea, like as a father pitieth bis own children: even so is the Lord merciful unto them that fear

bim. ver 13. Thou, O God, haft proved us: thou also hast tried us, even as filver is tried. Pfal. 66. 9.

Thou sufferedst men to ride over our beads, we went through fire and water: but show baft brought us out into a wealthy place. ver. 11.

Oh, how great troubles and advertities haft thou shewed us! and yet didft thou turn and refresh us: yea, and broughtest us from the deep of the earth

again. Pfal. 71. 18.
Thou didft remember us in our low estate. and redeem us from our

for ever. Pfal. 136. 23, 24.

Lord, thou art become gracious unto thy land: thou haft turned away the captivity of Jacob. Pfal. 85. 1.

God bath shewed us his good-ness plenteously: and God bath let us fee our defire upon our enemies. Pfal. 59. 10.

They are brought down, and fallen: but we are risen, and stand upright. Pfal. 20. 8.

There are they fallen, all that work wickedness: they are cast down, and fall not be able to

fland. Pfal. 36. 12. The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. Pfal. 115. 12. . .

He shall bless them that fear upon us;

the Lord : both [mall and great

ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wenders that he doeth for the children of men! Pfal. 107. 21.

That they would offer unto him the facrifice of thank seiwing : and tell out bis works with gladnes!

ver. 22.

And not hide them from the children of the generations to come: but fhew the honour of the Lord, his mighty and wonderful works that he hath done, Pfal. 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefatbers, a faitbless and stubborn

generation. ver. 6, 9.

God the Lord, in the congregations: from the ground of the heart. Pfal. 68. 26.

Praised be the Lord daily : even the God wbo belpeth us, and pouretb bis benefits upon us. ver. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. Pfal. 7. 9.

Let all those that feek thee, be joyful and glad in thee : and let all such as love thy salvation lay alway, The Lord be praised. Pfal. 40. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Pfalms. 124, 126, 129, 118.

The First. 2 Sam. 19. ver. 9. or umb. 16. Te Deum. Numb. 16.

The Epiftle of The Second. Jubilate Deo. S. Jude.

The Suffrages next after the Creed fball ftand thus. Prieft. O'Lord, shew thy mercy

Answer.

Answer. And grant us thy fal-

Prieft. O Lord, fave the King; Antwer. Who putteth his truft in thee.

Prieft. Send him help from

Answer. And evermore mightily

defend bim.

Prieft. Let his enemies have no advantage against him;

Answer. Let not the wicked ap-

proach to burt bim.

Prieft. Endue thy ministers with righteousness;

Answer. And make thy chosen people joyful.

Prieft. Give peace in our time,

O Lord ;

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Answer. Because there is none other that fightest for us, but only thou, O God.

Priest. Be unto us, O Lord, a

ftrong tower;

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer; Answer. And let our cry come unto thee.

Instead of the first Collect at Morning Prayer, shall these two which follow be used.

Almighty God, who art a ftrong tower of desence unto thy fervants, against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these kingdoms from THE GREAT REBELLION, and all the miferies and oppressions confequent thereupon, under which they We achad fo long groaned. knowledge it thy goodness, that we were not utterly delivered over as a prey unto them; Befeeching thee still to continue fuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jefus Christ our Lord. Amen.

O Lord God of our falvation, who haft been exceedingly gracious unto this land, and by thy miraculous providence, didft deliver us out of our miferable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies : and by placing him on the throne of thefe kingdoms, didft reftore also unto us the publick and free profeffion of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us; and to offer unto thee our facrifice of praise for the same; humbly befeeching thee to accept this our unfeigned, though unworthy oblation of ourselves : vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promifing all loyal and dutiful allegiance to thine Anointed Servant now fet over us, and to his Heirs after him: whom we befeech thee to bless with all increase of grace, honour and happiness in this world, and to crown him with immortality and glory in the world to come, for Jefus Christ his fake, our only Lord and Saviour. Amen.

In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, &c.] shall this be said which next followeth.

A Lmighty God, who haft in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the

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protectio-

rotection of righteous and religious kings and States, proteffing thy holy and eternal truth from the malicious conspiracies and wicked practices of all their enemies: We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, fo especially for that fignal and wonderful deliverance, by thy wife and good providence, as upon this day, compleated and vouchfased to our then most gracious Sovereign King Charles the Second, and all the Royal Family; and in them, to this whole Church and State, and all Orders and Degrees of men in both; from the unnatural Rebellion, Ulurpation, and Tyranny of ungodly and cruel men, and from the tad confusions and ruin thereupon ensuing. From all thefe, O gracious and merciful Lord God, not our merit, but thy mercy; not our forefight, but thy providence; not our own arm, but thy right hand and thine arm did refcue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be afcribed all Honour, and Glory, and Praise, with most humble and hearty Thanks, in all Churches of the Saints: Even fo, bleffed be the Lord our Ged, who alone doeth wondrous things: and bleffed be the name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. Amen.

In the Comunion Service, immediately before the reading of the Epifile, Shall thefe two Colleets be used, instead of the Collest for the King, and the Collett of the Day.

Almighty God, who art a strong tower of defence unto thy fervants against the face of their enemies; We yield

thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from THE GREAT REBELLION, and all the miferies and oppressions confequent thereupon, under which they had so long groan-We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them : befeeching thee still to continue such thy mercies towards us, that all the world may know, that thou art our Saviour and mighty Deliverer, through Jefus Christ our

Lord. Amen.

O Lord God of our falvation. who haft been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miferable confusions, by restoring to us, and to his own just and undoubted rights, our then most gracious Sovereign Lord King Charles the Second, notwithstanding all the power and malice of his enemies; and by placing him on the throne of these Kingdoms, didft restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulness to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer unto thee our facrifice of praise for the fame; humbly befeeching thee to accept this our unfeigned, though unworthy oblation of ourselves: vowing all holy obedience, in thought, word, and work, unto thy divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now fet over us, and to his Heirs after him t

whom we befeech thee to blefs with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jefus Chrift his fake, our only Lord and Saviour. Amen.

The Epistle. 1 S. Pet. 2. 11.

Early beloved, I befeech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul: having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers: they may by your good works, which they shall behold, glorify God in the day of vifitation. Submit yourfelves to every ordinance of man for the Lord's fake: whether it be to the King as supreme; or unto governors, as unto them that are fent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to filence the ignorance of foolish men : as free, and not ufing your liberty for a cloke of maliciousnese, but as the fervants of God. Honour all men; Love the brotherhood; Fear God; Honour the king.

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14 m The Gofpel. S. Matth. 22. 16.

ND they fent out unto him A their disciples with the Herodians, faying, Master, we know that thou art true, and teachest the way of God in truth, neither careft thou for any man; for thou regardest not the person of men. us therefore, what thinkest thou? Is it lawful to give tribute unto Cæfar, or not? But Jesus perceived their wicked-ness, and faid, Why tempt ye

the tribute-money. And they brought unto him a peny. And he faith unto them, Whose is this image and superscription? They fay unto him, Cæfar's. Then faith he unto them, Render therefore unto Cæfar, the things which are Cæfar's : and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

In the Offertory shall this Sentence be read :

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. S. Matth. 7. 21.

After the Prayer For the whole State of Christ's Church &c.] this Collect following shall be

u sed.

A Lmighty God; and heaven-1 ly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked defigns of these traiterous, heady, and high-minded men, who under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchfafed to us; so do we most humbly befeech thee to continue thy grace and favour towards us, that no fuch difinal calamity may ever again fall upon us. Infatuate and defeat all the fecret counfels of deceitful and wicked men against us: Abate their pride, asswage their me, ye hypocrites? Shew me | malice, and confound their devices.

N 5

The Refloration of the Royal Family.

vices. Strengthen the hands of our gracious Sovereign King GEORGE, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction: that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Søvereign Lord the King, with the whole Royal Family, from all treasons and conspiracies. Be unto him an helmet of falvation, and a ftrong

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tower of defence against the face of all his enemies: clothe them with shame and confufion; but upon himself, and his posterity, let the crown for ever flourish: So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be flewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghoft, be glory in the Church throughout all ages, world without end, with views and the state of

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A FORM of PRAYER with THANKSGIVING to Almighty God, to be used in all Churches and Chapels within this Realm every Year, upon the Twenty-fifth Day of October: being the Day on which His Majesty began his happy Reign.

The Service shall be the same with the usual Office for Holy-days, in all things; except where it is in this Office otherwise appointed.

If this day shall bappen to be Sunday, this whole Office shall be used as it followeth entirely.

with thefe fentences.

Exhort that first of all, supplications, prayers, intercef-fions and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this is good and acceptable unto God our Saviour. 1 Tim. 2: 1, 2, 3.

If we fay that we have no fin, we deceive ourselves; and the truth is not in us. But if we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness, 1 S. John 1, 8, 9.

Instead of Venite exultemus, the Hymn following shall be faid or jung : one werfe by the Prieft, and another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the world ! Pfal. 8. 1.

Lord, what is man that thou bast such respect unto bim: or the son of man, that thou so regardest bim ! Pfal. 144. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Pfal. 111. 4.

O that men would therefore praise the Lord for his goodness:

Morning Prayer shall being | and declare the wonders that be doetb for the children of men! Pfal. 107. 21.

Behold, O God our defender: and look upon the face of thine Anointed. Pfal. 84. 9.

O bold thou up his goings in thy paths: that his footsteps sup not.

Pfal. 17. 5.
Grant the King a long life:
and make him glad with the joy
and make him glad with the joy of thy countenance. Pjal. 61. 6. 6 21. 6.

Let bim dwell before thee for ever : O prepare thy loving mercy and faithfulness, that they may pre-

ferve bim. Pfal. 61. 7.
In this time let the righteous flourish: and let peace be in all our borders. Pf. 72. 7. & 147. 14.

As for bis enemies, clothe them' with shame: but upon bimfelf let bis crown flourist. Pfal. 132. 19.

Bleffed be the Lord God, even the God of Ifrael: which only doeth wondrous things. Plat. 72. 18.

And bleffed be the Name of bis Majesty for ever : and all the earth shall be filled with bis Majesty. Amen, Amen. ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoft;

As it was in the beginning, is now; and ever shall be: world without end. Amen.

¶ Proper Pfalms. 20, 21, 101. T Proper: The first. Josh. is to the end of the ninth verse.

Te Deum. The Second. Rom. 13. Jubilate Deo.

The Suffrages next after the Creed shall stand thus: Priest. O Lord, shew thy mer-

ey upon us;

Answer. And grant us thy fal-

Priest. O Lord, save the King; Answer. Who putteth his trust

Prieft. Send him help from

thy holy place;

Answer. And evermore mightily

defend bim.

Prof. Let his enemies have no advantage against him;

Answer. Let not the wicked ap-

proach to burt bim.

Priest. Endue thy Ministers with righteoùsness;

Answer. And make thy chosen people joyful.

Prieft. O Lord, fave thy peo-

Answer. And bless thine inhe-

Prieft. Give peace in our time,

Answer. because there is none other that fightest for us, but only thou, O God.

Priest. Be unto us, O Lord, a

ftrong tower;

Answer. From the face of our enemies.

Prieft. O Lord, hear our

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Morning prayer, fall, her affait that the state of the st

A Linighty God, who culeft

the world, and disposeft of them according to thy good pleafure; We yield thee unfeigned thanks for that thou wast pleased, as on this day to place thy Servant our Sovereign Lord King GEORGE, upon the throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him: let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days; direct all his counsels, and endeavours to thy glory, and the welfare of his people; and give us grace to obey him cheerfully and willingly for conscience fake; that neither our finful paffions, nor our private interests, may disappoint his cares for the publick good: let him always poffess the hearts of his people, that they may never be wanting in honour to his person, and dutiful submission to his authority: let his Reign be long and prosperous, and crown him with immortality in the life to come through Jesus Christ our Lord. Amen.

In the end of the Litany, which shall always be used upon this Day, after the Collect [We humbly beseech thee, O Father, Sc.] shall the following Prayer for the King and Royal Family be used.

Lord our God, who upholdest and governest all
things in heaven and earth, receive our hearth thanksivings mfor
our hearty thanksivings mfor
our Soverien Lord OEORGE,
as well this day set over us by
the lour King want for regether
with him bless our gracious
Queen Chimme, his Royal Highness Gar as Prince of Maley and

all the Royal Family: that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour may continue before thee in health, peace, joy and honour; and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the merits and meditation of Christ Jesus our Saviour, who, with the Father and the Holy Spirit, liveth and reigneth, over one God, world without end. Amen.

¶ Then shall follow this Collect for God's protection of the King against all his Enemies.

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MOST gracious God, who haft fet thy fervant fet thy fervant GEORGE our King upon the throne of his Ancestors, we most humbly befeech thee to protect him on the same from all the dangers to which he may be exposed. Hide him from the gathering together of the froward, and from the infurrection of wicked doers; Do thou weaken the hands, blast the defigns, and defeat the enterprizes of all his enemies; that no fecret conspiracies, nor open violences, may disquiet his reign; but that being fafely kept under the shadow of thy wing, and fuported by thy power, he may triumph over all opposition: that so the world may acknowledge thee to be his Defender and mighty Deliverer in all difficulties and advertities, through Jelus Christ our Lord.

There is Prayer for the bigs the Court of Parliament of film.

A Indebe Communion Bereite, inof middinely bufore the meding of bottom the Epifile, instead of the Collett for the King and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

D Leffed Lord, who haft called O Christian Princes to the defence of thy faith, and haft made it their duty to promote the fpiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy fervant our most gracious King over this Church and Nation: Give him, we befeech thee, all those heavenly graces that are requifite for fo high a trust; Let the work of thee his God prosper in his hand; let his eyes behold the success of his defigns for the fervice of thy true Religion established among us; and make him a bleffed instrument of protecting and advancing thy truth whereever it is persecuted and oppressed: Let hypocrify and profaneness, superstition and idolatry fly before his face; let not herifies and false doctrines disturb the peace of the Church, not schisms and causeless divisions weaken it; but grant us to be of one heart and one mind in ferving thee our God, and obeying him according to thy will: And that these bleffings may be continued to after-ages, let there never be one wanting in his house to succeed him in the government of these Kingdoms, that our posterity may see his children's ohildren, and peace upder Mraelmer Soone that we pasture, shall give thee thanks for lever, land will slways be most blissed entruded entruded.

- Linguistics of the things that menu-

The Epifle. 1 S. Pet. 2. 11. Early beloved, I befeech you as ftrangers and pilgrims, abitain from fleshly lusts which war against the foul; having your conversation honest among the Gentiles: that whereas they fpeak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of vifitation. Submit yourselves to every ordinance of man for the Lord's fake: whether it be to the king, as supreme: or unto governors as unto them that are fent by him for the punishment of evil doers, and for the praise of them them do well. For fo is the will of God, that with welldoing ye may put to filence the ignorance of foolish men: as free and not using your liberty for a cloke of maliciousness, but as the fervants of God. Honour all men; Love the brotherhood; Fear God; Honour the King.

The Gofpel. S. Matth. 22. 16. ND they fent out unto him their disciples, with the Herodians, faying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. us therefore, What thinkest thou? Is it lawful to give tribute unto Cefar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he faith unto them, Whose is this image and superscription? They fay unto him, Cefar's. Then faith he unto them, Render therefore unto Cefar the God's. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed, shall follow the Sermon.

In the Offertory shall this Sen-

Let your light fo shine before men, that they may see your good works, and glorify your Father which is in heaven. S. Matth. 5. 16.

After the Prayer For the whole state of Christ's Church, &c.] these Collects following shall be used.

A Prayer for Unity.
GOD the Father of our Lord Jefus Christ, our only Saviour, the Prince of Peace; Give us grace feriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatfoever elfe may hinder us from godly Union and Concord: That as there is but one body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism; one God and Father of us all; to we may henceforth be all of one heart, and of one foul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord,

GRANT, O Lord, we befeech thee, that the course of this world may be so peaceably ordered by the governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

They say unto him, Cesar's.
Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God, the things that are may through thy grace be so

grafted

for the Twenty-fifth Day of October.

grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jefus Christ our Lord. Amen.

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A Lmighty God, the fountain of all wifdom, who knowest our necessities before we ask, and our ignorance in asking; We befeech thee to have compaffion upon our infirmities; unworthiness we dare not, and

for our blindness we cannot ask. vouchfase to give us for the worthiness of thy Son Jefus Christ our Lord. Amen.

THE peace of God, which paffeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus Christ our Lord: and the bleffing of God Almighty, the Father, the Son, and the Holy Ghoft, be amongst. and those things which for our you, and remain with you always. Amen.

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OUR Will and Pleasure is, That these Four Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, the Taventy-ninth of May, and the Twenty-fifth of October, be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both our Universities, and of our Colleges of Baton and Winchester, and in all Parish Churches and Chapels within that part of our Kingdom of Great Britain called England, the Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court of St. James's the Seventh Day of October, 1761. in the First Year of our Reign.

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By His Majesty's Command, to 7 the street will be out the

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For the Parkers in the Administration

ARTICLES

Agreed upon by the

ARCHBISHOPS and BISHOPS of both PROVINCES,

AND THE WHOLE CLERGY,

In the Convocation holden at London in the Year 1562; for avoiding of Diversities of Opinions, and for the stablishing of Consent touching True Religion. Reprinted by his Majesty's Commandment.

ARTICLES of RELIGION.

There is but One living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preferver of all things both visible and invisible. And in unity of this Godhead there be three Perfons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

11. Of the Word or Son of God, which was made very man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one fubstance with the Father, took Man's nature in the womb of the bleffed Virgin, of her fubstance; so that two whole and perfect natures, that is to fay, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly fuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a facrifice, not only for original guilt, but also for actual fins of men.

111. Of the going down of Christ into bell.

As Christ died for us, and was buried; so also it is to be believed, that he went down into Hell,

IV. Of the resurrection of Christ.

CHRIST did truly rife again from death, and took again his body, with flesh, bones, and all things appertaining to the persection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. Of the Holy Ghoss.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the boly Seriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books:

GENESIS, Leviticus,

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Numeri, Deutronomium, Quality Johna, tudges, Ruth. The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The Finst Book of Chronicles, The Second Book of Chronicles, The First Book of Eldras, The Second Book of Esdras, The Book of Hefter, The Book of Job, The Pialms, The Proverbs, Ecclesiastes, or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other Books (as Hierome faith) the Church doth read for example of life and infruction of manners; but yet doth it not apply them to establish any doctrine: Such are these following.

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The First Book of Maccabees,
The Second Book of Maccabees,

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All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered

to mankind by Chrift, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of neceffity to be received in any Common-wealth: yet notwithflanding no Christian man whatfoever is free from the Obedience of the Commandments which are called Moral.

VIII. Of the three Creeds.

THE three Creeds, Nicene Creed, Athanafius's Creed, and that which is commonly called the Apofiles Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. Of Original or Birth-Sin.

O Riginal Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteoufness, and is of his own nature inclined to evil. fo that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the luft of the flesh, called in Greek, phronems farkes, which some do expound the Wisdom, fome Senfuality, some the Affection, some the Defire of the Flesh.

Flesh is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupifcence and luft hath of itself the nature of fin.

X. Of free-will.

HE condition of man after the fall of Adam, is fuch, that he cannot turn and prepare himfelf by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man. WE are accounted righteous VV before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or defervings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of good Works.

LBEIT that goods works which are the fruits of Faith, and follow after Justification, cannot put away our fins. and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Chrift, and do fpring out neceffarily of a true and lively Faith; infomuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works done before Justification.

pleafant to God, forafmuch as they fpring net of faith in Jefus Christ, neither do they make men meet to receive grace, or (as the School-Authors fay) deferve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of fin.

XIV. Of Works of Supererogation.

JOLUNTARY Works befides over and above God's commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God, as much as they are bound to do, but that they do more for his fake than of bounden duty is required: Whereas Christ faith plainly, when ye have done all that are commanded to you, fay, We are unprofitable fervants.

XV. Of Christ alone without fin. HRIST in the truth of our nature was made like unto us in all things (fin only ex-cept) from which he was clearly void, both in his flesh, and in his spirit He came to be the Lamb without fpot, who by facrifice of himfelf once made, should take away the fins of the world: and fin (as St. Jobn faith) was not in him. But all we the reft (although baptized and born again in Christ) yet offend in many things, and if we fay we have no fin, we deceive ourselves, and the truth is not in us.

XVI. Of fin after Baptism.

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NOT every deadly fin, willingly committed Works done before the grace Baptism, is fin against the Hoof Christ, and the Inspily Ghost, and unpardonable,
sation of his Spirit, are not Wherefore the grant of repent-

ance is not to be denied to fuch as fail into fin after Baptism. After we have received the Holy Ghoft, we may depart from grace given, and fall into fin, and by the grace of God we may rife again and amend our lives. And therefore they are to be condemned, which fay, they can no more fin as long as they live here, or deny the place of forgiveness to fuch as truly repent.

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XVII. Of Predestination and Election.

Redestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his Counfel, fecret to us, to deliever from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, veffels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due feafon: they through grace obey the calling; they be justified freely: they be made fons of God by adoption: they be made like the image of only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to to everlasting felicity.

As the godly confideration of Predestination, and our Election in Christ is full of sweet, pleaant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well

and confirm their faith of eternal falvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: Se, for curious and carnal persons, lacking the Spirit of Christ to have continually before their eyes the fentence of God's Predestination, is a most dangerous downwhereby the Devil doth thrust them either into desperation, or into wretchleffnels of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promifes in fuch wife, as they be generally fet forth to us in holy Scripture: And in our doings, that Will of God is to be followed, which we have expresly declared unto us in the

Word of God,

XVIII. Of obtaining eternal Salvarion only by the Name of Christ.

THEY also are to be had accurfed, that prefume to fay, that every man shall be faved by the Law or Sect which he professeth, fo that he be diligent to frame his life according to that Law, and the Light of Nature. For holy Scripture doth fet out unto us only the Name of Jefus Christ, whereby men must be saved.

XIX. Of the Church.

HE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's Ordinance, in all those things that of necessity are requisite to the lame.

As the Church of Hierufalem, Alexandria, and Antioch, have erred; fo also the Church of Rome hath erred, not only in because it doth greatly establish their living and manner Ceremonies,

Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the fame, fo befides the same ought it not to enforce any thing to be believed for necessity of falvation.

XXI. Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (foralmuch as they be an affembly of men, whereof all he not governed with the Spirit and Word of God) they may ert, and fometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to falvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God,

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XXIII. Of ministering in the Congregation.

I T is not lawful for any man to take upon him the Office of publick preaching, or miniftering the Sacraments in the Congregation, before he be lawfully called and fent to execute the fame. And those we ought to judge lawfully called and fent, which be chosen and called to this work by men who have publick authority given unto them in the congregation to call and fend Ministers into the Lord's vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the People understandeth.

I T is a thing plainly repugnant to the Word of God and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

SAcraments ordained of Christ be not only badges or to-kens of Christian men's Profession: but rather they be certain fure witnesses, and effectual signs, of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to fay, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel being such as have grown, partly of the corrupt following of the Apostles, partly are states of life

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The Sacraments were not erdained of Christ to be gazed upon, or to be carried about, but that we frould duly use them. And in fuch only, as worthily receive the fame, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul faith.

XXVI. Of the unaworthiness of the Ministers which binders not the effect of the Sacraments.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and fometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forafmuch as they do not the fame in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinances taken away by their wickedness, nor the grace of God's gift diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their Offences: and finally being found guilty, by just judgment be deposed, XXVII. Of Baptism.

BAptism is not only a fign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but is alfo a fign of Regeneration, or new birth, whereby, as by an inftrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgivenness of fin, and of our adoption to be the fons of God by the Holy Ghoft, are vifibly figned and fealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young Children is in any wife to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

HE Supper of the Lord is not only a fign of the love that Christians ought to have among themselves one to another: but rather is a Sacrament of our redemption by Christ's death: Insomuch that to fuch as rightly, worthily, and with faith receive the fame, the bread which we break, is a partaking of the body of Christ: and likewise the cup of bleffing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and fpiritual manner. And the mean whereby the Body of Christ

is received and eaten in the Sup-

per, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, listed up, or worshipped.

XXIX. Of the wicked which do not eat the body of Christ in the use of the Lord's Supper.

THE wicked, and fuch as although they do sarnally and visibly press with their teeth (as Saint Augustine faith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ: but rather to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both kinds.

THE Cup of the Lord is not to be denied to the Laypeople: for both the parts of the Lord's Sacrament by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one oblation of Christ finished upon the Cross.

THE Offering of Christ once made is that perfect Redemption, Propitiation, and Satisfaction for all the fins of the whole world, both original and actual; and there is none other fatisfaction for fin, but that alone. Wherefore the facrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphermous fables, and dangerous deceits.

XXXII. Of the Marriage of

Bishops, Priests, and Deacons, are not commanded by God's law, either to vow the

estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godlines.

XXXIII. Of excommunicate Perjuns, bow they are to be avoided.

THAT Perfon which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

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XXXIV. Of the Traditions of the Church.

I T is not necessary that Tradi-tions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, fo that nothing be ordained against God's Word. Wholoever through his private judgment, willingly and pur-posely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ce-

remonies

remonies or rites of the Church, ordained only by man's authority, fo that all things be done to edifying.

XXXV. Of the Homilies.

HE fecond book of Homilies, the feveral titles whereof we have joined under this Article, doth contain godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were fet forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Minifters, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

F the right Use of the Church.

2. Against Peril of Idolatry.

3. Of Repairing and keeping clean of Churches.

4. Of good works : First, of Fast-

5. Against Gluttony and Drunkennes.

6. Against Excess of Apparel.

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7. Of Prayer. 8. Of the Place and Time of Prayer.

9. That Common Proyer and Sacraments ought to be ministered in a known tongue.

10. Of the reverend Estimation of God's Word.

11. Of Alms-doing.

12. Of the Nativity of Chrift. 13. Of the Paffien of Christ.

14. Of the Resurrection of Christ. 15. Of the worthy receiving of the Sacrament of the Body and Blood of Chrift.

16. Of the Gifts of the Holy Ghoft.

17. For the Rogation days.

18. Of the State of Matrimony.

19. Of Repentance. 20. Againft Idlenefs.

21. Against Rebellion.

XXXVI. Of the Confectation of Bishops and Ministers.

HE Book of Confecration of Archbishops and Bishops, and Ordering of Priefts and Deacons, lately fet forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to fuch Confectation and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whofoever are confecrated or ordered according to the rites of that Book, fince the fecond year of the forenamed King Edward, unto this time, or hereafter shall be confecrated or ordered according to the same rites; we decree all fuch to be rightly, orderly, and lawfully confecrated and ordered.

XXXVII. Of the Civil Magi-Arates.

HE King's Majesty hath the chief power in this Realm of England, and other his dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclefiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign Jurisdiction.

Vhere we attribute to the King's Majesty the chief go-vernment, by which titles we understand the minds of some flanderous folks to be offended: we give not to our Princes the ministering either of God's Word, or of Sacraments, the which thing the Injunctions al-fo lately fet forth by Elizabeth our Queen do most plainly testify: But that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himfelf: that is, that they should rule rule all eftates and degrees committed to their charge by God, whether they be Ecclefiaftical or Temporal, and reftrain with the civil (word the ftubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of Eng-

land.

The laws of this Realm may punish Christian men with death, for heinous and grievous

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. Of Christian men's Goods which are not common.

THE riches and goods of Christians are not common, as touching the right, title, and

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possession of the same, as certain Anabaptists do falsly boast. Notwithstanding, every man ought of such things as he possession to the poor, according to his ability.

XXXIX. Of a Christian man's

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity; so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

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The RATIFICATION.

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THIS Book of Articles before rehearfed, is again approved, and allowed to be bolden and executed within this Realm, by the affent and confent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberated read, and confirmed again by the subscription of the bands of the Archbishops and Bishops of the upper house, and by the subscription of the whole Clergy of the nether bouse in their Convocation, in the Year of our Lord 1571.

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ATTHE

Court at KENSINGTON,

December 3, 1696.

PRESENT

The King's Most Excellent Majesty in COUNCIL.

UPON the humble Petition of Nicholas Brady, and Nahum Tate, this Day read at the Board, setting forth, that the Petitioners have, with their utmost Care and Industry, completed A New Version of the Psalms of David, in English Metre, sitted for public Use; and humbly praying His Majesty's Royal Allowance, abat the said Version may be used in such Congregations as shall think sit to receive it:

His Majesty taking the same into his Royal Consideration, is pleased to order in Council, That the said New Version of the Psalms, in English Metre, be, and the same is hereby Allowed and Permitted to be used in all such Churches, Chapels, and Congregations, as shall think fit to receive the same.

W. Bridgeman.

